The Church School of Citizenship

ALLAN HOBEN

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PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

THE CHURCH SCHOOL OF CITIZENSHIP

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By

ALLAN HOBEN

Associate Professor of Homiletics and Pastoral Duties
The University of Chicago

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GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational work of the church. While the Sunday school, therefore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

The Editors

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FOREWORD

This book aims to assist the awakened national spirit to a forward step in religious education. The Christian objectives of citizenship are presented as implicit in the gospel and conducive to the highest personal attainment in religious experience. Suggestive, but not formal, programs are offered for use in the church school. Attention is given both to the formation of right civic attitudes and to the expressional use of the information imparted and the attitudes induced. It is taken for granted that the biblical content of the church-school curriculum will not be curtailed by this venture, but that pertinent selections will be used and that the repetition, which at present is considerable, will be reduced in order to provide greater opportunity for training in the application of Christianity to social behavior.

It is evident that if civics is to find a larger place in religious education the teaching forces of the churches will need due preparation. Therefore this book is written in the hope that it may be used as a text in teacher-training classes, in midweek meetings of the church, and by thoughtful parents. We take it that the numerous community

training schools organized for the improvement of religious education are by their very name friendly to the citizenship idea and are convinced that the church school must not allow the present crisis for democracy to pass without registering wiser methods and deeper devotion in public service.

The author is not proposing to write about the Great War, although of necessity it colors and stimulates one's message. It is rather in the spirit of the following utterance of Mr. Franklin K. Lane, Secretary of the Interior, that the elements of good citizenship are offered for the consideration of church people:

Yesterday the Congress spoke a word which will open the door of Alaska, but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She too is making the flag. Yesterday we made a new law to prevent financial panics; yesterday, no doubt, a school teacher in Ohio taught his first letters to a boy who will write a song that will give cheer to the millions of our race. We are all making the flag. The work that we do is the making of the real flag.

I am not the flag, not at all. I am but its shadow.

I am whatever you make me, nothing more.

I am your belief in yourself, your dream of what a people may become.

I live a changing life, a life of moods and passions, of heartbreaks and tired muscles.

Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

Sometimes I droop, for then purpose has gone from men and cynically I play the coward.

Sometimes I am loud, garish, and full of that ego that blasts judgment.

But always I am all that you hope to be and have the courage to try for.

I am song and fear, struggle and panic, and ennobling hope.

I am the day's work of the weakest man and the largest dream of the most daring.

I am the clutch of an idea and the reasoned purpose of resolution.

I am no more than what you believe me to be and I am all that you believe I can be.

I am what you make me, nothing more.

I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts, for you are the makers of the flag and it is well that you glory in the making.[1]

[1] From the *Chicago Herald*, June 15, 1914.

CHAPTER I

THE DEMAND

An urgent civic duty confronts the American church. The hour has struck when inertia or evasion is treasonable. Democracy is part and parcel of Christianity. The values which Jesus Christ placed upon every child of man have now been so widely heralded and so fully attested as the basis of human welfare that every form of autocracy has become, in and of itself, immoral. At the point of the sword in the hand of ruthless tyranny the nation has rediscovered her soul and found it to be at one with the struggling freemen of the whole earth. At the same time the church, grateful for the full freedom which in this land the state has both granted and guarded, comes up to the help of the Lord against the mighty, and in so doing deviates not at all from her divine mission.

Faith in the right as touching foreign or domestic problems does not mean a let-alone policy, as if God would miraculously intervene in support of justice in either case, but on the contrary the heartiest mobilization of power in support of right which in the long run attracts, creates, and

consolidates its forces more effectively than evil. To clarify the import of democracy as Christian ethics and to Christianize patriotism for national and world service is an educational task and as such can be most hopefully undertaken with children and young people. Moreover the nature of the task is so distinctly moral and religious that the church school is obligated to attempt it. Possibly there is also a certain advantage making for unbiased and supernational treatment in the fact that the church has no economic ax to grind and is clearly dedicated to world-redemption.

Usually as men work back to ultimates, whether in personal or in national crises, they come into the area where the church illumines, unifies, and energizes action. The mobilization of the hearts of men in what is right, whether for foreign policy or in domestic reform, constitutes a mighty service to humanity. "Thrice is he armed that hath his quarrel just." God, whose will is expressed in the fundamental and historic ideals of this nation as also in the gospel of his Son, lays upon both church and state the common duty of realizing the Kingdom of God. Taken alone, neither is sufficient for the task. The church's plea for righteousness remains an indoor doctrine of the few until the civil power accepts and applies it in law and usage. The principle of brotherly love developed and tested within the church group awaits larger

demonstration in the wider field of national and international affairs.

Democracy must fully accept and practice the Christian ethic or fail. Blind optimism will not save it, nor will wealth, nor "efficiency," nor brute strength. Only Christ's way of life can last. Men by nature must discard, gradually or violently, every inferior scheme of collective living until they reach righteous and automatic peace in the Golden Rule. The church, being pre-eminently the custodian and propagandist of this faith, carries a corresponding liability to render this superlative service to the state.

This duty, however, is very different from the trite practices by which an enslaved and state-owned church renders the citizenship more subservient and pliant in the hands of usurping rulers. In a democracy the citizens themselves are the state, and those to whom power is delegated are but the servants of the people. Hence good citizenship is not the surrender of good judgment to any ruler, permanent or temporary, but rather the intelligent consideration of public questions together with moral courage to insist upon righteous public policy. Whatever conditions or beliefs may have forced the early Christians, or any subsequent generation of them, to eschew the politics of temporal kingdoms and to hope for heavenly compensation or for the miraculous end

of the age, the situation in democracy today demands, not withdrawal, separatism, or heavenly restitution for earthly injustice, but rather full and sacrificial devotion to realizing the ideals of Jesus Christ in organic social life.

The demand that the church should relate her adherents effectively to the all-inclusive organization, government, seems altogether reasonable. Already the curricula of Sunday schools, young people's societies, organized classes, and men's brotherhoods include the application of Christian ethics to home, school, vocation, charity and relief, temperance, health, and allied subjects, so that the educational forces of the church are ready for a synthesis of certain of these subjects and the addition of others to form a course on citizenship.

It should be noted also that such an effort is most timely in view of the revived national spirit which without Christian direction may settle into the hard rut of exclusive nationalism, and also in view of the demand of thoroughgoing democracy that the efforts of people of good-will may graduate from the old aristocracy of doles and charity to the finer practice of social justice. In other words, the church school of citizenship should Christianize patriotism and democratize amelioration.

One of the great social transitions of the time is that from philanthropy to civics, and just as the church has been an inspiring and guiding power

under the old order, which was acceptable before the democratic conscience was achieved, so now should she perform a similar service for the changing social order. Through the long centuries while the emphasis was on ambulance service she did magnificently well, and in the new order, which calls for the abolition by civil process of the preventable evils whose results demanded so fine an exercise of mercy, she should deliberately plan to be correspondingly effective. The same love, heroism, and sacrifice heretofore devoted so largely to mercy and relief must be chiefly devoted to training and exercising a citizenship which by its clear perception of justice and its tenacious demand for Christian standards will gradually Christianize all public relationships.

For the sake of those who fear that so ambitious a plan may divert attention from personal piety and, on the whole, prove a net loss by denaturing the gospel's moral imperative for the individual, certain reassuring facts should be called to mind. In the first place, the magnitude of the campaign calls the recruit to utter devotion in a spiritual relationship to Jesus by which he is at once and forever enlisted against unrighteousness whether within himself or in the world about. He who will take up his cross and follow Jesus in the struggle to establish fully the Kingdom of God in the earth must seek complete inward fitness as God's gift

to him for this holy use. The piety which consists in being mustered out of the world's fray is less Christlike than this.

In the second place, it is well to remember that social or political action turns upon the conviction, integrity, and ability of individuals. Shaftesbury, Gladstone, Lincoln, prove this, but not they alone. Every question coming into council or going abroad for verdict by the electorate is subject to a series of conscious decisions in which right and wrong are the great categories. The Christian in council or polling-booth, on board of directors or trade-union committee, may and often does decide the issue. What would Christ desire for the housing, health, and opportunity of the community's children? From that public policy he cannot swerve. Whither does His spirit lead in this reform of temperance or in this perennial issue between property and life? If the direction can be known one's vote is determined. So of the board of directors wavering between profits and human rights and the labor committee oscillating between class vengeance and public good—in every case the decision of the big questions of public, financial, or industrial policy comes home to the individual to throw his weight for or against Christ. Surely the church cannot refrain from definitely preparing her youth and, in so far as is possible, her adults also for intelligent and uncompromising Christian

action in all such important situations. The change that is coming over individual piety is not deterioration but application. God is more desperately needed by one who exposes himself to the issues and hazards of active citizenship.

If the forces of Christ do not stand true, wrong may become the established policy, and in place of the church Christianizing the community the community paganizes the church. The opposing forces through all the ages are in contact over a front as wide as human affairs, and to crucify Christ afresh is to lend one's influence to that power of unrighteousness which nailed him to the cross. It is equally criminal if, having power and knowing the issue, we stand aside or desert, allowing unrighteousness to have its way. For a Christian to neglect citizenship is to do that very thing.

A third reassuring fact for those who fear the loss of piety in the mêlée of public life and active citizenship is that this venture widens one's opportunity to serve the Master. The standard inner duties of the church cannot enlist the services of any large portion of the membership, and the more important of these duties are intrusted to those who are professionally trained. Noticeably in recent years an increasing number of the more energetic and socially minded, among women as well as men, have been relinquishing their more devotional and passive rôles within the church

to engage in civic reforms of large dimension and of concrete significance. This high-minded and aggressive service is not yet correlated with church life, and unless the exodus is to continue with more loss to the church and an unnecessary feeling of estrangement on the part of these vigorous, pragmatic people it will be necessary to incorporate in an orderly way the social civic element and import of the gospel, so that, through teaching, through committees, delegates, and reports, and by meetings, exhibits, conventions, and what not, the full impulse for righteousness may get accredited expression.

When one thinks what this might mean for Sunday-school classes, brotherhoods, women's and young people's societies, forums, and midweek meetings, the possibility of enriching and validating church life by the strenuous and the concrete quite overbalance the obvious dangers of secularism, misjudgment, and partisan strife within the church. Good sense and the atmosphere of brotherly love will rather lift the concerns of public life, not only to a plane of frank and earnest canvass, but to the level of prayer, as if the compassion of Christ beholding the multitude as sheep without a shepherd were again ours, moving us to lay before God the baffling needs of our common organic life. The devotional quite as much as the mental worth of civic problems awaits development within the church.

It also follows that by this means "being good," which for some church members amounts merely to avoiding personal scandal, might be more generally translated into "being good for something." Such an experience constitutes a real accession of virtue; and the consciousness of having served in some capacity for the good of all the people is a real bond binding one to his Lord. The discharge of civic duty in this spirit stimulates genuine piety in yet another way. Many professing Christians are laggards who have almost lost sight of Christ. The high-tension words of his unsparing demand of discipleship no longer mean anything. They have been dulled by frequent use or blunted against the set habit of inaction. But when one comes face to face with the antichrist of mammon in public affairs, when one sees the pitiful toll of misgovernment, then the nature of sin is laid bare and the dynamic of a fighting faith enters one's blood.

When such conditions are never faced and collective sin is never realized the corresponding repentance which leads to more Christlike character is also forfeited. The indictment of many a sub-Christian church might well be expressed in the ancient word,

> Israel doth not know
> My people doth not consider.

It is also a law of personal piety that one cries out to God as the burdens and moral responsibilities to which he is committed are perceived to have proportions going infinitely beyond his unaided human strength. Has not this been the sainthood of the noblest souls, from prostrate prophets beholding their country's need to that apostle who would redeem the Roman world, and on to Cromwell, Lincoln, and the Moses of our time—Booker T. Washington? If the church seeks a great and valid piety let her wrestle in the world-darkness till the break of day, and in the very injury of the struggle find God anew.

At the present time most churches are meeting a better response from children and adults than they are from youth. The need of a piety that shall satisfy the idealistic and campaigning qualities of young people is very generally acknowledged. The docility of children and the quietism of the mature or senescent receive relatively adequate recognition. But there is something very holy and potent which too seldom hears the bugle call that mobilizes manhood for the Kingdom of God. May it not be that the latent devotion of that great host just coming over the crest into man's estate needs but to see the active battle line where evil and righteousness surge back and forth in formal and mighty combat in order to take on the full armor of God and to fight the good fight of faith? There can be no knightliness without a cause, and if by

adopting education for citizenship as part of her task the church can consecrate to the Kingdom of God young men and women who might otherwise settle into the spiritual provincialism of ordinary self-interest she will have improved her ministry to their souls and to society.

Possibly no further plea for the general idea of the church school of citizenship is needed in order to give it fair trial in the field of religious education. It is only to assure those who are properly jealous for the personal virtues which are inseparable from Christian living that the attempt has been made to show that these may be enhanced and motivated by acquaintance with, and participation in, the problems of society's organic life. Beyond this maintenance of historic personal piety it is very probable that a canvass of opinion outside the church would reveal a definite conviction among the struggling classes of society to the effect that all such piety is suspected until the hands that have been kept clean lay hold of the soiled and broken hopes which try to pull themselves together in the one inclusive effort of civil government. This skepticism on the part of the unchurched population, which is 60 per cent of the whole, may rightly be considered a demand for the civic and social application of Christianity.

But a still more important demand will be found in the character of the problems which confront the republic. The marked trend toward

public control of activities formerly held to be the exclusive concerns of private persons or corporations is imposing an increasing burden on educational agencies. Greater intelligence on public questions and higher civic morality become necessary as this governmental area widens. The public schools can hardly be expected to meet even the intellectual needs in a time when every shortage either of home, playground, diet, or trade is laid at their doors, and at best the moral and religious appeals and values of public questions cannot be adequately handled in the schoolroom. This situation offers the church an opportunity to supplement the school and possibly to pioneer in a neglected field; while the religious and moral phases of the subject are legitimately hers by virtue of a division of labor now well established. Good citizenship will not be realized until very much of the crude individualism now masquerading under "efficiency" and indentured to unmitigated self-interest is transformed by the service ideal of Christianity. To bring the civic interest under church tutelage would promote this end.

Similarly in the popular repudiation of feudal conceptions of philanthropy there may be a net loss to benevolence and brotherhood unless the arbitrary munificence of industrial and financial overlords becomes the good-will that is guaranteed in law and practiced in the wealth-making process.

To socialize the endeavor of all and to make each person a servant of the common good in the measure of his ability is the task of Christianity and the goal of civic training. In the degree in which such education fails, any shift in the balance of power, whether from capital to labor, from factory to farm, or from expert to politician, will only mean a new form of tyranny. All citizens, the capables as well as the struggling classes, stand in need of an education which shall define the essentials of the common good and energize their expression and use in law by the exhaustless dynamic of Christian faith. At the present time the world needs no further proof that efficiency unguided by the humane and democratic principles of the gospel becomes the arch enemy of civilization.

The demand, however, for a church school of citizenship arises, not only from these fundamental conceptions of democracy, but equally from consideration of the specific problems confronting the nation. Some of these are industrial, having to do with the contending camps of capital and labor; some ethnic, having to do with immigration and the race problem; some correctional, judicial, educational, and what not; but, as Ellwood[1] has pointed out, they may all be included in the problem of living together. This very limited plea for the church school of citizenship cannot undertake

[1] Charles A. Ellwood, *The Social Problem*, chap. i.

to discuss these interrelated problems, each one of which has already produced an extensive literature. To strengthen the conviction that the facts involved in these issues of social morality should have a more important place in religious education and to indicate methods by which the facts may be so incorporated as to secure intelligent and moral attitudes in keeping with the Christian religion is a sufficient task. The Christian mottoes on the walls of our national home need to step out of their frames and get into action.

The temper of our entire people needs to be changed from that of negative criticism to that of idealistic support. By virtue of the wide and partisan publicity given to the failures and weaknesses of officials of every rank and because so much comment relative to public service is frankly cynical there is need of a reappreciation of the essential principles for which the nation stands. It is clearly unjust to focus the attention of youth upon the pathological features of democratic evolution in such a way as to produce adolescent cynics. The destruction of legitimate faith in any sphere is a serious blow to faith as a whole. The mere fact of reaching one's majority cannot make a good citizen of the youth who entertains the error that all positions of public trust are secured by "pull" and used for personal gain. The history of the United States is something more than the

sum total of her mistakes. The slow achievements of democracy are sacred by virtue of what they cost and what they register. It is immoral to dismiss politics with the hypocritical epithet "rotten." An education which encourages or permits one to stand apart from the struggle, as being thus more righteous, is not religious but antireligious. Correspondingly it is a form of treason to familiarize young people with the abuses of delegated power and to leave them uninformed as to those chapters in our history which might be headed Cuba, China, John Hay.

The building of democracy calls for sound timber, and presumably some of the very best quality will be found in the uplands of the church domain. In view of the bearing of democracy on human rights and prospective world-peace may it not be quite as religious to select and to direct into public service those who are reliable, capable, and conscientious as it is to place them in the ministry or to send them to foreign-mission posts? In order to make the standards of Jesus operative in the normal processes of society it is necessary that his followers serve in those processes, and it may well be that the church school of citizenship will result in sending into public life many first-rate persons who might otherwise have been content with merely passing their negative verdicts from safe positions on the side-lines.

QUESTIONS, INVESTIGATIONS, EXPERIMENTS

1. What reasons can you offer for giving civics a larger place in the church school at this time?

2. In what ways should the church's missionary program affect her civic teaching?

3. What should the church group demonstrate to society at large?

4. List the characteristics of the good citizen from (*a*) the point of view of monarchy and (*b*) the point of view of democracy.

5. Why is philanthropy an unsatisfactory solution of ills in a democracy?

6. What dangers may attend the revival of patriotism and good citizenship in the church?

7. Interpret civic service as an aid to personal religion.

8. Illustrate the statement that the church must Christianize the community or the community will paganize the church.

9. Mention some examples of collective sin in your own community.

10. What are the advantages of a good-citizenship platform as compared with a sectarian or party-politics platform?

11. What results in public life might reasonably be expected from the church school of citizenship?

12. Discuss the question as to whether the church school should be exclusively a Bible school.

READING RECOMMENDED

Addams, Jane, *Democracy and Social Ethics.*

Rauschenbusch, W., *The Social Principles of Jesus.*

Ross, E. A., *Sin and Society.*

CHAPTER II

CIVIC TRAINING FOR CHILDHOOD

It is the aim of this chapter to suggest certain forms of civic training suitable for small children and adapted to use in the church school. By use in the church school we mean that the activity may be carried on there, or that the school may inspire and direct the activity, receiving reports and granting suitable acknowledgment for what the small citizen does outside the class.

If bragging and exaggeration are not encouraged there is distinct merit in the just, social recognition of good conduct which the class may give and which the child naturally craves. The civic effort of the pupil will be standardized and elevated by such a review, and good-will conduct in the home, on the street, and at school will be stimulated thereby. Observations of the helpful conduct of others should also be reported.

An examination of all the Sunday-school lesson series has revealed the presence of some civic material in every case. Historically this presents itself, first, as entirely biblical; secondly, as contributing to those personal virtues which must always underlie good citizenship; thirdly, as

treating some social problem—usually temperance —on its own merits; and fourthly, in the process of evolution, as dealing in similar fashion with other social and civic problems of the modern world. The tendency is toward modernism over the bridge of extra-biblical biography. There is a creditable amount of such material scattered through all the existing Sunday-school courses, and the aim of this book is to encourage its larger use, to give it coherence about a sustained civic ideal, to suggest teaching methods, and to enrich in quality and quantity the body of civic material for use in the church school.

In this chapter we aim to make gradual progress from the earliest years of Sunday-school attendance up to the age of twelve. While the text follows this order it does not attempt to set the limits as specifically as would be necessary in a series of formal lessons. If the teachers and church people generally can be persuaded to embrace within the scope of religious education a larger civic content, then the actual organization of courses will not be long delayed.

Attitudes are more important than information. Reverence is a virtue; theology is not necessarily so. The intellectual concepts of the child who kneels, clasps his hands, closes his eyes and bows his head in prayer may be quite fragile or imperfect, but the act indicates and favors an attitude

of mind which makes for personal religion. Within this attitude of reverence all that is knowable of God and man takes its place as experience widens, and although some of the information may be of a kind to test rather than to support faith, yet, with this attitude secure, the life will be ennobled and refined.

It follows that the very blending of national symbols with those of the place and exercise of religion will bind together in a common respect and reverence the twofold obligation of duty to God and country. "Above, about, within, and supporting all is God, and in his plan of protection, opportunity, and support for me is my country." The child may naturally feel that way about it. Both are vast, impalpable, real, continuing through the centuries, embracing life, benevolent. Bible and hymn and prayer, the flag, and the loving memory of patriot intertwine and embody these two realities.

This is the philosophy of it, but the child is not interested in philosophy. Concretely his civic attitude will be determined by such visible things as the flag itself, by pictures of the noble dead, of his president and other notable officials, and of the large and humane enterprises by which the government protects and enriches the life of the people. Of marked influence also will be the celebration of the nation's festal days with his

participation in song, recitation, march, decorations and feast, pantomime, pageant and dramatic play, and visits to historic spots, monuments, and governmental buildings. What he does and sees will shape his attitude of loyalty quite as much as what he is told. The best way of telling is the story growing out of the pictures and experiences above suggested.

Furthermore, in order that the true patriotic spirit be confirmed in his immediate experience and conduct he should learn just what the government is doing for little children and what little children may do for it. No doubt the news method now used in moving-picture shows to inform the public on the vast and humane work of the government will be adapted to use in the church school and will greatly enhance civic education. Particularly all that interests the small child, such as milk inspection, pure water, protection and safety on the streets, infant welfare, public parks with wading-pools, sand piles, and swings, children's departments in libraries with their story-telling hour, open-air schools for tubercular children, and many other exhibits of public concern for our very little citizens will, upon proper presentation by film or printed picture with simple comment, incline the child to that just pride and gratitude which underlie good citizenship.

Yet to know and enjoy all this is not sufficient. Some experience of partnership is desirable. With-

out doing his part the child may drift into the great company of citizens who are strong for their "rights" but quite oblivious to their duties. Just as in the home such help as the child can give is the sure means of moralizing his affection, so in the community, to the extent of his relation therewith and of his ability to co-operate, he must lend a hand. Unfortunately the usual home background upon which civic co-operation might be depicted is very much of a moral blur. Whether sturdy or sickly the average small child from early infancy sets out to reign supreme, and most parents connive with an incipient absolute and irresponsible monarchy which bodes ill for democracy. Attempts to upset the order and diurnal routine of the household are made very early and very successfully. Later, toys are scattered about and furnishings are abused and left in disorder for mother or maid to gather up and "set to rights." To this extent a little grafter comes into being who may exploit things generally and leave his proper burden of responsibility to the home government.

Any successful training of the small child for citizenship must meet or overcome this rather common difficulty. The fond way in which the soft parent overtaxes the immature judgment of the small child by asking "dearie" whether he wouldn't like to do this or that clear personal or

social duty implicit in home life will probably have to be changed into the higher kindliness of the imperative mood. However, either with or without this and other improvements in home regimen the church school of citizenship must set out with an action program including public duty and benevolence for the small child. The doctrine and practice of good-will must become his.

Some of the items that may be included in the civic program of the child under public-school age are the sharing of toys with children in public institutions, the making of picture-books for them, paper-doll outfits, and contributions of "goodies," both on special occasions and at other times throughout the year. This work might be organized, assembled, and cleared through the church school, which would also stimulate home activity for this end. But benefaction is not the only or the main expression. In fact, for the church training to stop with voluntary philanthropy is to miss the essential of democratic citizenship which is based, not upon optional good-will, but upon the just duties of a partnership.

This great partnership, which includes the child and his family, makes streets, keeps them clean and in repair, safe and lighted. In order to do this many people work hard, all pay something, and some incur actual danger. The good partner will not litter the street with paper or other refuse, but

on the contrary will help to keep it neat. He will not damage or destroy the lamps, trees, or shrubs, which belong to all, but on the contrary will protect such property. He will obey the traffic officer who makes it safe to cross the street and he will keep to his own side—the right side—of the walk. He will not spit upon the walk and he will help exterminate flies and other pests.

Such lessons seem trivial, but the ordinary pedestrian in our American cities having started wrong in these respects is a correspondingly confirmed nuisance, expense, and liability to the community. Accidents multiply, traffic is blocked or impeded, whole neighborhoods are unkempt, and a large army of men is kept busy in street and park picking up after these crude individualists who did not set out with the idea of "my city." Also much of the malicious mischief of boys of a somewhat later age, when they break street lamps and deface public property, might be forestalled by such initial instruction in civil service. To open their eyes to the labor involved in public works and to listen to their accounts of how sewers are built, pavements laid, and fires fought may awaken and increase civic appreciation.

It is probably necessary that some experience of personal ownership should underlie these attempts to train the child in the practice of that collective ownership which the citizen enjoys. Here again

the methods of the home limit materially the degree of success of the church school. The secure and inviolate possession of his own things, a proper place for their safe-keeping, and particularly some experience in making his wealth as contrasted with much ingenuity in destroying it are imperative factors. Also some self-denial in saving enough to buy what he cannot make and in general a responsibility commensurate with his years and applied to his most cherished possessions seem necessary as a background for the proper respect of public property.

However, the home, being a collective enterprise, goes farther than the "mine" with its corresponding responsibility. It proceeds to "ours." This is especially true where there are a number of children who play and work together. The church school is that sort of a family augmented and organized. Each one of these small children under public-school age has his own outfit, bearing his name, and also his own place for its safe-keeping; while all unite in holding certain larger property and conveniences necessary to the group as a whole and too expensive for individual ownership. Individual and collective care of property makes for good citizenship, while the lavish and indiscriminate provision of material, whether in home or school, stifles appreciation and favors destruction rather than conservation.

Some children unfortunately seem to achieve consciousness as a soul mainly on the "no, no" basis. Their sense of importance is gratified by refusing to join in any group activities. The teacher of infant classes is familiar with the type and for the sake both of the individual and of society will try to overcome the timidity, awkwardness, or selfishness which, if allowed to persist, will blight the life and thwart citizenship. Of all teachers one must most revere the kindergartner who can detect and remove this antisocial bias. She is truly serving the state.

The child's entry to the church school and all of his experiences therein should make for courtesy and decorum. Good manners are a part of good citizenship. Instead of undermining the child's respect for those who by virtue of position or age are worthy of fine regard, and instead of making the place of worship ridiculous by hubbub and disorder, the church school should foster whatever good breeding the home may have initiated, or begin that which the home has neglected. Parallel with the smartness developing when the child enters the public school there is the irreverence frequently noted when the child attends Sunday school. The decline of this virtue may not be fatal. There may indeed be some compensating gain in friendliness and naturalness, but cheapness and lack of sense of fitness and proportion

make against civic virtue. Start the children wrong in that institution whose function it is to conserve the sacred things of life, and the chances for continuance in a brazen conceit oblivious to the sanctuary values of God and country are multiplied. "There is no necessary connection between democracy and rudeness and slouchy conduct and manner. . . . . There is no necessary causal connection between an abolition of privilege, caste, and class, and bad manners."[1] Possibly greater care in such matters might tend to remedy the indecorous haste and confusion so often exhibited at the close of public worship, where the haste to grab wraps, the ear-splitting efforts of the organ, and shrill gossip dissipate in one explosion any approach to formal reverence which the service may have induced.

This prevalent scandal which makes against all public order has as antecedent the noisy classroom, the late-comer, the slovenly work, the scramble for the best seat, and the general failure of that orderly helpfulness which might be secured by officers and teachers who would take pains always to be in place before the children arrive and whose knowledge and exercise of discipline measured up to the importance of their task.

[1] E. L. Cabot, *A Course in Citizenship*, Introd., p. xiv (William H. Taft).

Advancing a grade or so to the time when the child becomes familiar with the street by virtue of going to the public school and using the street for play and adventure, the very important matter of his early contacts with the agents of government comes to the fore. To the small child of this age the policeman is the government, and his attitude toward officials, as toward law and its enforcement, is largely determined by his experience with the police officer. Unfortunately there is here also an unfavorable background for good citizenship. At least in all cases where exasperated parents have held over the child the threat to have the policeman "get" him if he fails to obey, or disobeys, parental commands, and in cases where the child is familiar with Sunday-supplement caricatures of the officer, it becomes especially difficult to build up the right relationship. For in the one case he regards the policeman as his natural enemy and in the other as a joke. In order to offset this very prevalent misunderstanding the church school should find the right kind of officer to be invited to attend several of its sessions for the purpose of pleasant acquaintance with the children and of instructing them as to how they may help him in rendering the city safe and bringing the maximum happiness and benefit to all. Perhaps the most important item in such a plan is the establishment of this friendly co-operation in place of the blind

enmity which too often exists. It is not in place here to indicate the improvements in the personnel, duties, and methods of the police necessary to the largest success of such a policy, but the principle holds true that the best way to secure finer service from the police is to expect it of them and to include them in the common aim of church and state to promote justice, safety, and well-being. To appreciate and use the policeman in this simple way may, while helping both the child and the officer, lead to larger co-operation of the whole church in law enforcement.

Possibly before this time the child will have made the acquaintance of the postman, the most welcome of public servants. The delight of the first letter or parcel received by mail leaves the door of the mind ajar for some explanation of this wonderful service, and it is quite possible to make a postage stamp a very good text for a civic lesson in the church school. Moreover the postman, like the policeman, might well attend the school and explain his work and how the boys and girls can help him. One feels sure that with this sort of friendship they will not keep him waiting at the door or ask unreasonable favors. Probably it is not possible to develop the same refinements of appreciation in the case of the iceman, ashman, garbage man, and milkman, but the fact that they are very necessary servants whom we should help

needs to be impressed upon the child. Those who perform these duties are so frequently overlooked or looked down upon that to develop in the child a Christian attitude toward them is identical with training for citizenship.

Then there is the health officer, whose duty it is to keep people well and to protect little children and others from contagious diseases. In order to do this he must sometimes quarantine the family so that the child cannot go out to play or to school. The latter privation may be endured without excess of grief so far as the child is concerned, but the frequency with which families unlawfully jeopardize the health of others calls for full explanation of the civic duty of observing quarantine. Here again the presence of the health officer in the church school, with his explanation of why the liberties of some must be curtailed for the safety of all and his stories of what happens when the health laws are broken, may assist the children themselves to observe the law and aid them in fortifying the flabby citizenship of their parents.

Imagine also the place of the fireman in the church school of citizenship. The sessions in which he tells his experiences and intersperses the rules for fire prevention and fire fighting will be all too brief. And yet if you want matches, gasoline, and ashes kept in their places, fire escapes clear of obstacles, and cool-minded citizens for

emergencies, why not use our good friend whose civic halo the children can already see?

Such a method will be effective not alone with the small child. One of the best pieces of civic study which the author has directed was undertaken by a picked group of eighth-grade boys who in weekly sessions throughout a whole winter devoted themselves to an understanding of the fire department of a great city. In addition to the less romantic information on fire prevention they learned by visit and observation the intricate methods of the electric fire-call system and wrote very good papers on many phases of fire-fighting, rescue work, and resuscitation, as well as biographies of the notable fire-fighting heroes of the force.

These are the first public officers of the child's acquaintance and the day school is his first public institution. Ordinarily the child hears of it as a free school and undoubtedly in some instances even fancies that he should be paid for spending his valuable time therein. None too often will its nature, purpose, and cost of upkeep per child have been explained to the unthinking or unwilling patron of this greatest American institution. It is quite possible that an interpretation of the school as the community's largest contribution to childhood could be made with considerable grace and effectiveness in the church school. In a word, the

church school will assist the child to those early appreciations which make all the difference between school life as an imposition and as a generous opportunity to learn and to help. The various ways of helping the teacher and of benefiting the school, when pointed out at the outset of school life, will find ready response from the average child. For to be big enough to help and important enough to count in the rating and welfare of the school is a compliment which the normal child craves and heeds.

The consciousness of such importance will reduce the number of "don'ts" with which the child who is learning street deportment is usually beset. Helping and directing strangers will be according to form. Taunting peddlers, snowballing women and smaller children, throwing stones, and indulging the vast nuisance-making propensities of boyhood of this age will give place in part to a semiofficial responsibility. It must be assumed, however, that the play organization and facilities of the community will be such as to satisfy the desire for adventure and physical experiment which must otherwise be registered in these unsocial ways.

From the civic point of view it has been through lack or scarcity of such connections with the child's practical daily life that religious education has been hitherto somewhat weak. In so far as the

content of religious education has lacked application in the home, on the street, or at school, by that measure has it been inadequate for character-building and negligible for good citizenship. The value of clarifying and standardizing behavior in these fields familiar and necessary to child life consists, not solely in the fact that it is sound pedagogy, but, for our purpose, in the fact that the very remote in time and place and the very unusual, however fascinating, in story form may, taken alone, leave him quite unfitted for social conduct. The supposition that the child will of himself bridge the gap and transfer the best or any part of the antique, however noble, to the situations which are actually his is often too generous. Furthermore there is the constant danger of so identifying religion and its practice with experiences that are never his that he may never so much as entertain the hope or purpose of being a good child of God in these normal and necessary relationships.

Among the lessons of this early period, and as especially timely in the present world-crisis, the prospective citizen needs training in thrift and conservation. No waste, whether of water at the tap, electricity, gas, fuel, food, clothing, or anything else can be condoned as less than immoral. These things mean the very life of people and possibly of democracy itself. Probably there has

never been a time of like advantage in gathering every child into the hallowing influence of a great cause. Intemperance, whimsicalness, indulgence, extravagance—these and their allies have no place in the conduct of the child, who, being unable to serve in military fashion, may yet serve truly and effectively in the spirit of the same noble discipline of the soldier. The war, in itself a ghastly failure of human intelligence, morality, and religion, will nevertheless snatch our youth from sordid self-seeking, emancipate and ennoble our women, and save our children from the wasteful habits that have become national.

So close to conscience may the church school bring the many phases of this vast problem that a whole army of children will interpret national need and rise to a great experience of self-control and real helpfulness within a sphere where duty rules desire. This is already under way and has epoch-making possibilities for religious education. To be devoted to a just cause to the extent of sacrifice in the field of one's cherished and conscious satisfactions is to be on the path that shineth more and more unto the perfect day. Here again the advantage of a spiritual appeal that calls for action rather than for mere appreciation assures by its very nature actual training in citizenship.

The whole vexed problem of obedience is smoothed out under the grave consciousness that

we are at war, and soldierly virtues of prompt execution without complaint are practical in rising, washing, dressing, partaking of plain food, doing chores as a military detail, and, in a word, accepting the regimen necessary to worthy partnership in the cause. This vivid sense of enlistment need not necessarily vanish with the return of peace if only the children are thus habituated to the demands of collective living and effort and gradually acquainted with the urgent cause of righteousness and humanity which always needs the same chivalrous support and service. The church school has a remarkable opportunity to build up and carry over for permanent use this great body of social morality which is the bone and sinew of good citizenship.

Who can measure the value of children's savings which, instead of being squandered in candy and needless toys, have gone and are going into the Liberty Loan? In addition to the individual value of these self-denials there is the profound sense of partnership with one's country in behalf of the world's welfare. Every little bank—and their name is legion—that has been emptied into the United States treasury has guaranteed a finer loyalty on the part of the young investor, and every bond possessed is a certificate of better citizenship. Every child in the church school should have some part in this patriotic effort.

Probably from the age of eight or ten years onward the even greater joy of producing wealth from the soil may be encouraged and directed by the church school. Here is a great opportunity to enrich the summer program which for most schools has been flimsy and lacking in appeal. Probably there is no more satisfactory and timely religious exercise for the child of this age than to co-operate with God in producing the food that is necessary to life. Not only the sense of dignity and usefulness in meeting the acute need of the present time is to be taken into account, but the more lasting benefit that comes from the nurture and care of plants, from participation in nature's scheme of cause and effect, from the labor which compels appreciation of the food we eat, from emulation and joint endeavor, aesthetics, patience, perseverance, and the ennobling experience of adding to the world's wealth something which without the child's effort would not have existed.

It is to be hoped that religious education, which in some instances has been forced into this field by the present crisis, will make itself at home here for future service and that the classes and groups which can be held intact for the summer season will be provided with plots and directors, so that the activity side of the church school, which has always been inadequate, and the summer program,

which has lacked vitality, may be improved in rendering this larger service to the children.

There is no reason why the church gardens might not culminate in Thanksgiving exhibits, services, and distributions to the needy; and the exhibits might well include, besides the best samples of green vegetables, also those products that have been canned, preserved, or dried, as also the cost accounts of the various undertakings. The extent to which this might be done in village and country districts, where poultry and live stock might be included in the experiment, would be such as to form a real bond between the church school and the progress and welfare of the community. Wherever the products were sufficiently large to be sold the individual and the working group in collective enterprises would have the further education of determining the cause to which some of the returns should be donated. The great freedom of the church to experiment in this field and the fact that the public-school organization is abandoned for the summer, leaving hosts of children with all too little to do, constitute a challenge to be eagerly accepted.

Among the civic benefits to be expected from such a program one should include the likelihood of directing more of our future citizens into lives of productive toil. The number of persons engaged in trade or barter of various kinds, persons

whose labor, however remunerative, is not elementally productive, always tends to be relatively too great. So also the professional and advisory classes of society are distended with fee collectors of one kind and another. The scramble to get away from the soil and so from one of the sanest and most useful vocations may be corrected in part by these happy experiments, in which through the church school many a child who would otherwise remain ignorant of the joy of production may discover the clue to a happy and highly useful life.

It should be pointed out also that as contrasted with athletics, whose place in civic training will later be discussed, gardening with its emulation of the workers engaged affords an experience quite as useful for citizenship as the contests in which one party wins and the other loses. The degrees of excellence, down to the lowest, register some real measure of success, something of value accomplished, and this is not always possible in athletic contests. Emulation is perhaps in the long run a higher civic exercise than is the "I win, you lose" contest.

In gardening there is a refinement also in the working out of cause and effect. In the abstract, no doubt, the exercise in arithmetic may bring this home to the child. Unless the component items and operations are correct the result will be wrong. Similarly the working of cause and effect

in static fashion is brought home in manual training, where the imperfect part or shoddy work mars or even ruins the article as an assembled whole. But in gardening one is working with live and growing things. He is partner with great, mysterious forces whose working is sufficiently known to dictate the gardener's part if success is to be achieved. To deal with things in the making and to have nature register your mistakes and neglect or your wisdom and diligence in her assembly of materials seen and unseen into a product not before in existence—this is a very religious manner of learning the moral nature of our orderly world.

The shiftlessness and failure of many of the triflers, ne'er-do-wells, and hard-luck apologists who are a debit to society and a menace to the state could be traced in part to the uncorrected juvenile philosophy, so favorable to laziness and so convenient for excuse, which places the blame upon things and does not manfully take its place in the succession of cause and effect. A rather extended experience with children convinces one that such fatalism is their besetting philosophy. Whether by virtue of animistic ideas, attributing personality to things, or through fear of disapproval and punishment they follow the method of Eve with the serpent and Aaron with the golden calf. Things just happen. The causal relation between effort and result does not figure. It is a

gamble. Why hold them responsible? The vase fell and crashed, the water spilled, the plants died, poverty existed, war broke out, injustice prevailed, and all similar conceptions of individual and social fatality in which responsible human action hides or escapes come from lack of such grouping in moral order as may be had in unsurpassed fashion through experiment with the productive soil.

Nor can one lightly regard the civic value attaching to an actual performance of the labor and care incident to the successful production of food. Perhaps the best cure for wastefulness as for complaining about one's rations is to know by experience the labor cost which the articles embody. Many a social gulf now separating people into distinct and unsympathetic, if not antagonistic, classes could be bridged here and there if only the individuals on both sides knew by actual experience the amount of life that has gone into the homely necessities by which we live. To have half of our population wholly uninitiated in this respect is to court misunderstanding and an irreverent use of wealth.

So far nothing has been said of aesthetics, but on the border at least of this enterprise are flowers, and no child having fellowship with them can escape some degree of refinement. The well-kept shrubs, trees, lawns, and flower beds are part of the common wealth. They tell the passer-by of

one form of good citizenship which the proprietor or occupant of the premises is glad to practice. Moreover, from the church garden there will be flowers for the pulpit and flowers for the sick of the parish. Surely the time has come when the many slovenly and ill-kept church grounds should be transformed into exhibits of good citizenship, and the children, given leadership and opportunity, will do this. The planting of a tree is the enrichment of the state.

Those who live with little children are impressed with their proclivity for nature worship. For them at least the Maker of the universe must be he whose handicraft is in stars and sun and moon, clouds and rain, trees and flowers, and all growing things. Is it not in the nature of a benediction that their hands should help Him fashion something new, that the mystery of the life-process should come to them clean and beautiful, and that in all this they should lay the foundation of good citizenship in being workers together with God?

Because of the cosmopolitan character of our population and the child's quick assumption of family or adult prejudice there should be some effort on the part of the church school to keep the child's judgment of alien races, as represented by classmates and playmates, upon the basis of real merit. Possibly at the present time there is some danger of fiercely closing the door against values

whose only condemnation is that they are not native American. It would be well for the children to know how people of foreign birth say and do certain things, sometimes with more aptness and skill than we manifest, and to appreciate their part in making one great, happy family of those who have come together here from all quarters of the globe. All are immigrants, all have or should have a chance, and eminence and honor have been achieved by representatives of every race. The eagerness of the children of the foreign-born to become and to be rated true Americans should be met with cordial assistance, and the cheap epithets which retard that process are not the utterances of real patriotism. The neighbor's happiness is ours, his health ours, his morality ours. Deficiency in these, whether on his part or ours, is a mutual loss.

Therefore, from the very first the stranger in our midst, whether the shy newcomer to the school or the immigrant in our neighborhood, is to be treated as our guest, to be made at home, to be assisted in all matters of speech and custom, to have our greetings and good wishes, and to share in any advantage we may have from our earlier arrival in this good land. Let no one think this an easy task. It will require line upon line and precept upon precept, for there is very much of the primitive in small children, and the person with peculiarities,

whether in speech, dress, or any deformity, is the barbarian whose good treatment is secure only after a large amount of social imagination has been developed. Probably it is for this reason that the untrained child is rude to the aged, thoughtless of cripples, afraid of the deformed, and cruel to those who are very obviously not of his social caste.

By mutual helpfulness and courtesy in the church school, by helping one another in mastering lessons and the smaller children in putting on their wraps and rubbers, by sharing the best we have, by giving preference to others in occupying the favorite seat, and by all of that quiet and cheerful concern which marks Christian breeding we may preserve the gallantry which a misconceived democracy threatens, and add ease and grace to the process of living together. The charm of democracy depends, after all, upon the presence of this spirit. Harsh and unyielding demands for every least particle of one's rights is inoperative in either family or community living, and the fragrance of the American ideal is not that of a single flower but rather the successful blend of many.

QUESTIONS, INVESTIGATIONS, EXPERIMENTS

1. Discuss the music program of your school in its bearing upon patriotism and citizenship.

2. Examine your school's use of pictures and other emblems having civic value and report in detail to your study group.

3. What civic lessons for children in about the third and fourth grades do you find in the following stories: The Good Samaritan, Joseph, Moses, David, Ruth?

4. List the acts by which a child may prove himself a good citizen in the home.

5. Do the same for the street.

6. For the playground.

7. For the day school.

8. For the Sunday school.

9. In what ways could your school acquaint the children with public servants and bring about co-operation?

10. Describe any gardening experiment which your school has attempted.

11. What public holidays do you observe and how?

12. What have your pupils done to aid the Red Cross, Liberty Loan, or the soldiers and sailors in any way?

13. For the older elementary grades let your pupils list the public properties which they use or enjoy and ascertain their cost.

14. Have them also make an itemized statement showing the annual cost per child for food, clothing, amusements, and benevolence.

15. Have the children describe their pets and exactly how they care for them, or, if they have none, their plants and toys and how they care for them.

16. Have reports of a week's observation covering deeds of the following character: *kindness* to animals, playmates, and aged, sick, or crippled persons; *courtesy* at home, on the street, and in shop, car, or school; *honesty* as opposed to immediate self-interest; *cheerfulness* against odds; *generosity* with reference to things to eat, toys, chances to play, or other opportunities for enjoyment; *neatness* as to person and care of clothes; *faithfulness* in keeping promises, being prompt, and doing exactly one's best.

(The list can be greatly extended and varied. It might be well to make the individual child's assignment for the week the observation of but one of these virtues, thus covering a wide range with the help of each pupil; or, to

work more extensively on the several virtues, having all members of the class report on a single virtue assigned week by week.)

17. Make inquiry as to how many of the children have savings accounts and see what improvement in this respect you can bring about in six months.

18. Ascertain how many homes have a story-hour and keep record of how many adopt this custom while the pupils are in your class.

19. Ascertain the nationalities represented in your class and have a representative of each tell of some notable person of his own race.

20. Plan some piece of work for the adornment or convenience of your classroom, or that of some other teacher, or of the general assembly room, and have your pupils thus contribute by their own effort and skill to the common good.

21. According to your own ingenuity and your knowledge of the situation experiment with sealed orders somewhat as follows:

MARY RUSSELL

To be opened Monday, October 29, at 4:00 P.M.

The sealed envelope thus addressed might contain orders such as:

Please use the inclosed money, $1.00, for flowers, or anything else that you may choose, to cheer our classmate, Olive Bates, who is sick and who lives at 417 Maple Street. Come prepared next Sunday to report to the class exactly what you have done, when you did it, and how our classmate is.

Your loving teacher,

MARGARET YOUNG

(This form is intended as suggestive only. The idea could be used to cover reports on absentees, providing books, Sunday-school material, and toys to the sick, or even for

recruiting new pupils to the school. Possibly for boys it might be made a little more peremptory or military in tone.)

22. Get the older boys of the elementary grades to report on pieces of co-operative work going on in the community, such as construction, paving, water installation, bridge building, track elevation, or any similar undertakings, which they usually watch with interest, and, on the basis of their reports, elucidate citizenship as a co-operative task.

23. Make an outline of a lesson on "Why the Saloon Must Go."

24. With a week's notice, have a symposium by the older children on what man living or dead has done the most for America, with reasons for each verdict.

25. Similarly as to what woman holds this place and why.

26. On the basis of the weekly programs of moving pictures to be exhibited in your immediate vicinity, ascertain which, if any, have such civic value that your class of older children might plan to go in a body with you as guardian. Make a record of the impressions made on the children as evidenced by their conversation at the time and in class discussion on the following Sunday.

27. According to the grades under twelve years represented in your school, list the more important interests of (*a*) boys and (*b*) girls which should serve as (1) opportunity and (2) material for civic training.

28. Ascertain how many of the children go to the public library, what stories they have heard told there during the past month, and what books they have drawn and read.

29. Have the children state in their own words why the public should be grateful to the following workers: doctor, nurse, policeman, fireman, teacher, minister, mother, locomotive engineer, towerman, lighthouse keeper, street cleaner, sewer builder, milk inspector, garbage collector.

30. Make a collection of biblical stories of patriotic and civic worth and put them in form for effective telling to the younger pupils.

READING RECOMMENDED

Cabot, Ella Lyman (Editor). *A Course in Citizenship.*

This is the most useful single book for the teaching of civics to children of elementary-school grade. The author is indebted to it for many of his ideas and much of his bibliography. The material, although selected and arranged for use in the public schools, is equally valuable for the church school, and the book is recommended as the best handbook for the teacher.

FOR THE PUPIL

1. *In the Lower Grades*

(The teacher will read or tell the story, or assign it for the story-hour at home.)

Babbitt, Ellen C. *Jataka Tales.*
Baldwin, James. *American Book of Golden Deeds.*
———. *Fifty Famous Stories Retold.*
Cary, Phoebe. "A Leak in the Dike" (*Poetical Works of Alice and Phoebe Cary*).
———. "A Legend of the Northland" (*Poetical Works of Alice and Phoebe Cary*).
Coe, F. E. *The First Book of Stories for the Story Teller.*
Stevenson, R. L. *A Child's Garden of Verses.*
Taylor, Bayard. *Boys of Other Countries.*
Wade, Mary H. *The Wonder Workers.*

2. *In the Middle Grades*

Antin, Mary. *The Promised Land.*
Barton, Clara. *History of the Red Cross.*
Coe, F. E. *Heroes of Everyday Life.*

Hale, Edward E. *The Man without a Country.*
Hill, Mabel. *Lessons for Junior Citizens.*
Jewett, F. G. *Town and City.*
Keller, Helen. *The Story of My Life.*
Lodge, H. C., and Roosevelt, T. *Hero Tales from American History.*
Moffett, Cleveland. *Careers of Danger and Daring.*
Riis, Jacob. *Children of the Tenements.*
Sangster, M. E. *Little Knights and Ladies.*
Sewell, Anna. *Black Beauty.*
Washington, B. T. *Up from Slavery.*

3. *In the Older Elementary Grades*

Dodge, M. M. *Hans Brinker, or the Silver Skates.*
Foote, A. E., and Skinner, A. W. *Explorers and Founders of America.*
Grenfell, W. T. *Labrador.*
Hasbrouck, Louise. *The Boy's Parkman.*
Kipling, R. *The Seven Seas: Poems.*
Lessons in Community and National Life. United States Bureau of Education. Section C, Lessons 3, 5, 6, and 8.
Montague, M. P. *Closed Doors.*

Gives sympathetic appreciation of deaf-mutes.

Perry, F. M., and Kingsley, N. F. *Four American Inventors.*
Pyle, Howard. *Men of Iron.*
———. *Otto of the Silver Hand.*
Red Cross Magazine.
Roosevelt, T. "Roll of Honor of the New York Police," *Century Magazine*, October, 1897.
Tappan, E. M. *American Hero Stories.*
Tolstoi, Leo. *Twenty-three Tales.*

FOR THE TEACHERS

1. *Of the Lower Grades*

All the reading assigned for the children, so that the stories may be told and discussed with sympathy and imagination.

Aesop's Fables.
Bryant, S. C. *Stories to Tell to Children.*
Guitteau, W. B. *Preparing for Citizenship.*
Wyche, K. T. *Some Great Stories and How to Tell Them.*

2. *Of the Middle Grades*

Barnes, M. C. and C. L. *The New America.*
Brooks, E. S. *The Century Book for Young Americans.*
Dole, C. F. *The Young Citizen.*
Dunn, A. W. *The Community and the Citizen.*
Frayser, N. C. *The Sunday School and Citizenship.*
Gulliver, L. *The Friendship of Nations.*

3. *Of the Older Elementary Grades*

Antin, Mary. *The Promised Land.*
Hutchinson, Woods. *Handbook of Health.*
Richman, J., and Wallach, I. R. *Good Citizenship.*
Roosevelt, T. *American Ideals and Other Essays.*
———. *The Winning of the West.*

CHAPTER III

CIVIC TRAINING FOR EARLY ADOLESCENCE

This chapter aims to indicate what the church school may do in teaching civics to boys and girls between the ages of twelve and fifteen years inclusive. These four years are generally recognized as covering the most critical period of development, and their right use is of vast significance in determining social attitudes. It is not in point here to enter into a description of the bodily changes and mental characteristics which because of their undoubted importance have possessed an almost morbid interest for educators. No conscientious teacher will attempt to impart civics or any other subject without a knowledge of the distinctive features of this most important period.

There is a larger civic element in existing Sunday-school lessons for pupils of this age than will be found for those of elementary grade. The International Graded Series treats temperance in three biographical lessons with John B. Gough, Neal Dow, and Frances E. Willard as the subjects for study. The Scribner Series has a lesson also on Frances E. Willard and, like the International, one or two on self-control. But in the

second intermediate year, the first quarter, the Scribner Series provides twelve lessons on civics which are very valuable. They cover the right to life, property, fair dealing, rest, truth, and the rights of parents, animals, the unprotected, and the state. Reverence in speech and conduct, justice in punishments, and conduct and law are also discussed.

In the University of Chicago Publications in Religious Education a great deal of the entire course entitled *Problems of Boyhood* bears a significant relation to citizenship, while the subject is specifically treated in Study XVII. Similarly the Y.M.C.A. course, *Life Questions of High-School Boys*, has civic value as a whole and treats politics explicitly in Study XIII.

In Section B of *Lessons in Community and National Life*, published by the United States Bureau of Education, Lesson 4 on "Feeding a City," Lesson 5 on "Saving the Soil," and Lesson 8 on "Finding a Job" contain valuable material.

The Sunday-school session alone, which is inadequate for the younger children, becomes even less effective during this age, and a civic program based upon a session so temporary and restricted cannot make a deep impression on these busy and enthusiastic people. The fact also of a marked tendency toward organization and self-government, appearing at about this time, favors the formation

of groups with greater solidarity and more occasions for collective action. Dictation becomes less effective, deliberation and debate more valuable. Action and variety are necessary. The former "what?" and "why?" of the child, which were largely in the nature of a game by which to extract remarks from adults, become more rational and inquisitive.

The gangs in which boys find such satisfaction and which are formed under the urge of sex consciousness, play necessities, and mutual protection are potential for great gains in citizenship if properly handled, and productive of serious harm if neglected. Ideally the class in the church school is also the club or a component division of the club. Such an arrangement will promote all the group activities, provide education in self-government and discipline, and give value to the week-day meetings for social, athletic, and civic ends.

Such organization, effected for the boys and girls separately, is favorable to an action program which will enlarge the group experience of collective effort beyond the possibilities of the ordinary Sunday-school class. Electing officers, determining policy, financing the group needs, appropriating funds, appointing committees, receiving and acting upon reports, promoting freedom of discussion, and making those adjustments by which majority rule

becomes enlightened and group endeavor becomes unified will of itself supply valuable civic training.

The effect of this method in mitigating the conceit of those who have always had their own way, in reducing to practical, workable terms the luxuriant ideals of the more creative minds of the group, and in defining the area of substantial agreement that will enlist the support of all is altogether an asset for democracy. Also the ways by which the group must undertake to inform itself by reference to committees and by awaiting reports mean much for social and civic sanity. The rudiments of parliamentary procedure can be mastered only in some such way as this.

Substantial gains in Sunday-school discipline also follow these attempts at self-government. The *esprit de corps* attained in the conduct of social and athletic affairs carries over to the Sunday session, and the club adviser, who is also the teacher of the class, holds his position by its choice and as one of its number. In contrast with the old situation, where the teacher was a sort of enemy alien, he is now a friendly ally, while success or failure depends upon the class as such. For the individual pupil the disciplinary effect of the judgment of his peers is far greater than that of his elders, however wise. Discipline becomes automatic and social.

However, it should be emphasized that the teacher who expects these happy Sunday experi-

ences and this growth of his pupils in good citizenship must be bound into the life of the group by sharing fully in the athletic victories and defeats, the social pastimes and specialties, whether of collecting, hiking, camping, or what not, which constitute the apperceptive mass and the social cement of his little commonwealth. If this "we" consciousness is not inclusive of the teacher by virtue of the fact that he or she will not or cannot pay the price in generous self-giving, then all the discomforts of the superimposed official may be expected, and the pupils are expert in this matter, having a range that runs all the way from inattention, through comedy, to collective opposition.

For boys the simplest and most effective form of the class-club organization for citizenship is the Boy Scouts of America. No other movement compares with this in locating and using the interest centers of boy life, in stimulating and standardizing civic conduct, and in bringing about co-operation with the church. If the boy's "belonging" were confined to but one organization and his library to but one book, his future as a citizen would be bright by virtue of his scout membership alone and his civic education superior through his possession and use of the best existing book on citizenship—the official *Handbook for Boys*. It is a very remarkable thing that the most successful pedagogy for this age and the most virile

religion also should have been supplied, not from the formal institutions school and church, as such, but by an outside movement with no canons to defend and only boy nature to dictate its policies. Happily, however, there is not the slightest antagonism between the scout movement and methods and the historic organizations which are making generous use of all its privileges.

Before indicating the details of co-operation between the church school and the scout troop it may be well to consider some of the elements of scouting that have a direct bearing on training for citizenship. First among these is the avowed purpose of the movement.

> The Boy Scouts of America is a corporation formed by a group of men who are anxious that the boys of America should come under the influence of this movement and be built up in all that goes to make character and citizenship. . . . . A scout knows his city as well as he knows the trails in the forest. He can guide a stranger wherever he desires to go, and this knowledge of short cuts saves him many needless steps. He knows where the police stations are located, where the fire-alarm boxes are placed, where the nearest doctor lives, where the hospitals are, and which is the quickest way to reach them. He knows the names of the city officials and the nature of their duties. A scout is proud of his city and freely offers his services when he can help.
>
> A scout is a patriot and is always ready to serve his country at a minute's notice. He loves Old Glory and knows the proper forms of offering it respect. He never

permits its folds to touch the ground. He knows how his country is governed and who are the men in high authority. He desires a strong body, an alert mind, and an unconquerable spirit, so that he may serve his country in any need. He patterns his life after those of great Americans who have had a high sense of duty and who have served the nation well.

A scout chooses as his motto "Be Prepared," and he seeks to prepare himself for anything—to rescue a companion, to ford a stream, to gather firewood, to help strangers, to distinguish right from wrong, to serve his fellowmen, his country, and his God—always to "Be Prepared."[1]

The great aim of the Boy Scouts of America is to make every boy scout a better citizen. It aims to touch him physically—in the camp craft and woodcraft of the outdoor life in order that he may have strength in after-days to give the best he has to the city and community in which he lives as well as to the nation of which he is a part. It seeks to develop him by observation and the knowing of things far and near, so that later on when he enters business life he may be alert and keen and so be able to add to the wealth of the nation. It teaches him chivalry and unselfishness, duty, charity, thrift, and loyalty, so that no matter what should happen in the business, or social, or national life, he may always be a true gentleman, seeking to give sympathy, help, encouragement, and good cheer to those about him. It teaches him life-saving in order that he may be able in dire accidents and peril by land and sea to know just what to do to relieve others of suffering. It teaches him endurance in order that he may guard his health by being temperate, eating pure food, keeping himself clean, so that being possessed of good health he may be always

[1] *Handbook for Boys*, pp. v, xii.

ready to serve his country in the hour of her need. It teaches him patriotism by telling him about the country he lives in, her history, her army and navy, in order that he may become a good citizen and do those things which every citizen ought to do to make the community and land that he lives in the best community and land in the world.

Good citizenship means to the boy scout not merely the doing of things which he ought to do when he becomes a man, such as voting, keeping the law, and paying his taxes, but the looking for opportunities to do good turns by safeguarding the interests of the community and by the giving of himself in unselfish service to the town or city and even the nation of which he is a part. It means that he will seek public office when the public office needs him. It means that he will stand for the equal opportunity and justice which the Declaration of Independence and Constitution guarantee. It means that in every duty of life he may be on the right side and loyal to the best interests of the state and nation. By the "good turn" that he does daily as a boy scout he is training himself for the unselfish service that our cities and land need so much.[1]

So successful has the movement been in carrying out these aims with its two hundred thousand members in this country that Congress has granted it a federal charter of incorporation and the United States government receives its reports annually and has intrusted the boys with large and serious duties in the sale of Liberty Bonds, in coast patrol, conservation, and food production, and in many other ways. Prominent educators such as President Emeritus Eliot and President Lowell, of

[1] *Handbook for Boys*, pp. 11, 12.

Harvard, Dean Russell, of Columbia, President Hadley, of Yale, and many others have given it hearty indorsement, while among its officers and outspoken in its behalf will be found such statesmen as Roosevelt, Taft, Wilson, Secretary Baker, and Major-General Wood.

Of the scout troops 20 per cent will be found in communities of less than 1,000 population, 5,102 troops are connected with religious organizations, and there are 2,000 clergymen serving as scout masters. For the year 1916 the administrative expense was $135,484.67 and there were 54,345 men over twenty-one years of age rendering voluntary service. Of these, 8,970 were scout masters. The local councils are composed of leaders in business, religion, and education. Membership in the governing body of the Boy Scouts of America is restricted to citizens of the United States.

The attitude of the movement toward religion is not merely passive and tolerant. While encouraging loyalty to one's religious group, whether Jewish, Roman Catholic, or Protestant, it at the same time specifically enforces the importance of the religious element in the training of the boy. Men who are to receive certificates of leadership in carrying out the scout program must subscribe to the provision in the Constitution, By-Laws, and Scout Oath "specifically recognizing an obligation

to God as the ruling and leading power in the universe." At the same time the movement is absolutely non-sectarian.

The scout oath is as follows:

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the scout law.

2. To help other people at all times.

3. To keep myself physically strong, mentally awake, and morally straight.

The scout law states:

1. *A scout is trustworthy.* A scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his scout badge.

2. *A scout is loyal.* He is loyal to all to whom loyalty is due: his scout leader, his home, and parents and country.

3. *A scout is helpful.* He must be prepared at any time to save life, help injured persons, and share the home duties. He must do *at least one good turn to somebody every day.*

4. *A scout is friendly.* He is a friend to all and a brother to every other scout.

5. *A scout is courteous.* He is polite to all, especially to women, children, old people, and the weak and helpless. *He must not take pay for being helpful or courteous.*

6. *A scout is kind.* He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. *A scout is obedient.* He obeys his parents, scout master, patrol leader, and all other duly constituted authorities.

8. *A scout is cheerful.* He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. *A scout is thrifty.* He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. *He may work for pay but must not receive tips for courtesies or good turns.*

10. *A scout is brave.* He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

11. *A scout is clean.* He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. *A scout is reverent.* He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.[1]

It is not necessary to go into the details of organization here or to indicate how these ideals are implanted in the neuro-muscular system of the boy by performance. In fact, all is action. There is not a "preachy" thing in the system. Merit is objective, and of the fifty-eight classes of activity in which merit badges may be won all have civic value, but more noticeably agriculture, architecture, art, athletics, aviation, bird-study, bugling, camping, civics, conservation, craftsmanship, firemanship, first aid, forestry, gardening, interpreting,

[1] *Handbook for Boys*, pp. 32–34.

life-saving, marksmanship, pathfinding, personal health, pioneering, public health, safety first, signaling, and surveying. In 1916, 14,947 merit badges were awarded. This fact, however, is no adequate measure of the effect of scouting on the boyhood of the country. The whole fraternity and a large number of boys not included in the membership feel the pull of wholesome civic ideals and engage in the fascinating program.

Reports constantly coming in from communities all over the land show wonderful activity in clean-up campaigns, animal protection, aiding police, assisting the Red Cross, rescuing the drowning, exterminating flies and mosquitoes, fire prevention, and neighborhood surveys. In connection with the fiftieth annual encampment of the G.A.R. at Kansas City, Missouri, the following resolution was passed:

WHEREAS, The organization of Boy Scouts has rendered a unique and useful service to the G.A.R. on the occasion of the fiftieth encampment; therefore be it

Resolved, That a proper recognition of the service be made and that the commander-in-chief be authorized to appoint a committee of three who shall have power to select and secure appropriate medals for presentation to the Boy Scouts of Kansas City in grateful appreciation of their efficient service.

Incidentally the movement is enlisting the finest type of business and professional men in giving a very personal form of social service and in

rendering such aid to the nation as has not been commonly the practice of our most efficient men. The reflex benefit to the manhood engaged in this remarkable work with boys is not the least of its assets.

In addition to the bonds which bind this great army of boys together, such as motto, badges, uniform, oath, and law, there is an unexcelled boys' magazine known as *Boys' Life*, having a monthly circulation of 100,000 copies. Taken all in all the church school that intends to teach citizenship could not ask any better device for its twelve- to fifteen-year-old boys than the Boy Scouts of America.

The scout's observations, which tend to become remarkably keen and accurate, and his undertakings in all phases of good citizenship will furnish better material for class use than any textbook, and the realities of right living will come home with great force when taken from the very texture of life in the making. The teacher who has been the story-teller at the camp fire and the responsible director in duties that must be exactly done, not only will be free from disciplinary problems in the class session, but will be the trusted sponsor for all of those heroes, biblical and secular, who fire the soul of youth with nobility and high resolve. The canon of biography for religious education on its civic side must be kept open, and

the real leader will introduce the boys to great citizens both of the long ago and of today.[1] For adventure reading of the right sort and for information on craft technique the volumes constituting Every Boy's Library, published by the Boy Scouts of America, are excellent.

Since such a movement is now well established and heartily indorsed by those most interested in good citizenship, since it is entirely friendly to the church and offers methods of work with boys that no individual church could otherwise devise and carry out, might not the church school of citizenship require all of its boys in the twelfth- to fifteenth-year period to take scouting in regular course? And in pursuance of this plan would it not be well for the church to select for training and commission as scout masters a corps of her finest young men? The most serious problem at present confronting this greatest single movement for good citizenship in the United States is that of securing enough trained scout masters of the required age and of the right moral stamp. The church should supply men not only for her own needs but for those of the entire community. This is clearly part of her civic duty.

For the girls of this period a similarly wholesome movement has been begun in the organization of the Camp Fire Girls. Possibly the restrictions

[1] See list at end of this chapter.

of the past with the less obvious need of training girls for citizenship, and the fact that they are less gregarious and democratic than boys, has made the movement somewhat more modest in scope than that of the Boy Scouts of America. The camp fire movement, however, while observing the differentiation that should obtain in the training of boys and girls respectively, has done more than any other organized effort to restore to girls the paradise of the open country and to interpret in terms of beauty and service a woman's duty to home and community.

The Camp Fire Girls now number upward of 100,000 and are increasing at the rate of about 3,000 new members per month. This organization, like that of the scouts, gets its chief civic value in organizing and standardizing conduct in the home and in society. The value of such an institution, which is both a dynamo for good deeds and a court for their recognition, is almost inestimable. The lamentable efforts of school methods, which have become almost wholly ideational and physically passive, are offset by a vigorous action program attached to the full round of the child's daily life.

Space does not permit a full description of the organization and ritual of the Camp Fire Girls. Each group is composed of six or more girls over twelve years of age, with a guardian who must be

at least eighteen years old. The symbolism is built up about fire as the mystic center of home life and the camp as typical of free life and competency in the great out-of-doors. The watchword, "Wohelo," is a composite of work, health, and love, which describe the three cardinal aims of the order. There are three progressive classes of members: Wood Gatherer, Fire Maker, and Torch Bearer. The applicant for admission to the order, beginning with the class of Wood Gatherer, declares her desire to obey the law of the camp fire, which is "*to seek beauty, give service, pursue knowledge, be trustworthy, hold on to health, glorify work, be happy.*" If in the course of two months she has performed the seven specified requirements she is admitted and given the camp fire ring to wear. At thirteen she may apply for admission to the Fire Maker class, stating the following ideal as her desire: "*As fuel is brought to the fire, so I purpose to bring my strength, my ambition, my heart's desire, my joy, and my sorrow to the fire of human kind. For I will tend as my fathers have tended, and my father's fathers, since time began, the fire that is called the love of man for man, the love of man for God.*" A score or more of elective honors showing very practical and worthy achievement must have been secured before admission will be granted. At fifteen, if the girl has won sufficient honors and has shown powers of steady

leadership qualifying her as an assistant to the guardian, she may become a torch bearer. Her statement of purpose is: "*That light which has been given to me I desire to pass undimmed to others.*"

Honors are granted in seven departments as follows: Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business, Patriotism. The book of the Camp Fire Girls lists some three hundred and fifty of these practical accomplishments by which the member may secure promotion. A few, selected at random, are as follows:

Make bread in two ways, and two kinds of cake.

Gather two quarts of wild berries or fruits and make them into a dessert.

Pick, dress, and cook a fowl.

Air and make one bed a day for two months.

Sleep out of doors or with wide-open windows for two consecutive months between October and April.

Swim one hundred yards.

Walk forty miles in any ten days.

Make a dress.

Identify and describe twenty wild birds.

Raise a crop of sweet corn, pop corn, or potatoes.

Save 10 per cent of your allowance for three months.

Describe the work of three organizations interested in labor conditions of women.

Prepare plans designed to improve the conditions under which girls work in your community.

Dr. Luther H. Gulick, the president of the organization, says, "Camp Fire Girls exist primarily to serve the community—all of it, boys

and girls, men and women—by means of that 'applied personal affection' which is their field of chief superiority," and, "This is the patriotism of Camp Fire Girls: to serve their country and their times by consecrating to it the most precious quality of womanhood; to bring about more sympathy and love in the world; to make daily living more wholesome and happy and large; to convert temptation toward evil into opportunity for righteousness."

The organization has enlisted its membership in food conservation and in various forms of war aid and is highly commended by President Wilson. The church school of citizenship could do nothing better for the civic training of girls in this period than to require camp fire membership and to recommend its choicest young women for appointment as guardians.

In view of the fact that at the age of fourteen boys and girls may leave school and go to work, and of the certainty that very many will be employed at sixteen years of age, it would be well to give some attention to the vocational interest in the period under consideration. While the assumption that young people of this age are socially competent is indefensible and the economic policy that thrusts them into industry is unprofitable, yet the church, while working for larger reforms, must strive to conserve the character

value and civic worth of those who are prematurely drafted for the world's work.

So very much depends upon the selection of a suitable type of work and upon physical and moral safety in the place of employment, and so many can be kept in school for better equipment if only wise counsel and personal help are given, that the subject can hardly be avoided in a class that claims to deal with life. The investment of a life is a sufficiently sacred matter to the individual and a sufficiently important concern to the state that the church school need make no apology for its consideration.

For society's highest welfare both girls and boys should plan and prepare for self-support and economic independence. Representative leaders in the various occupations open to young men and young women should be invited to address their respective classes for the purpose of interpreting at least the standard forms of work available in the community, or possibly in the country at large. For the most part these young persons know neither themselves nor the available positions in any adequate way; and as for the social significance or Christian service inhering in the various trades and professions, no very sympathetic or illuminating analysis has ever been made. Christian representatives from the inside can perhaps supply the rising generation with those ideals

which, although hitherto slender and overgrown by "business first" and rank industrialism, must yet prevail if democracy is to progress from a shibboleth to the full emancipation of life.

It may be that some of these rash young idealists will really believe that life is greater than wealth and will in time make those demonstrations of equity and brotherly love which will do more to Christianize the world of affairs than the preaching of many sermons. Nothing could be more fatal for good citizenship than that these beginners should enter into work, or finally attain position, with only that gloss of religion which guarantees respectability and without the revolutionary purpose of Jesus.

It will be somewhat easier to clarify the civic aspects of the standard professions than to socialize industry and business. Law, medicine, teaching, preaching, and journalism are more readily conceived as public service, and a relatively large number of church young people will be so protected from the economic demand that they may take time to prepare for one or another of these professions. To learn something of the exact nature of these "callings" and to consider them as ways of serving the public, to study their codes of honor and to become acquainted with a first-rate Christian representative of each may be a great aid in awakening a vocational interest and in giving it intelligent direction when awakened.

For the industrial, commercial, and professional fields alike the teacher will do well to conduct class visits to the plants, stores, offices, hospitals, courts, and other places where the various forms of work are in process. It is a good plan also to have each pupil make an honest inventory of himself somewhat after the pattern to be found in Parsons' *Choosing a Vocation* or that of the "Find Yourself Campaign" of the Y.M.C.A. The real question is not, "How can I make money?" but, "How can I best serve my fellow-men?"

In addition to such an inventory each pupil might make out a personal-expense account showing his cost to society to date and his return thereon. This is fascinating and often produces new moral attitudes that make for good citizenship. When the youth realizes from his own calculation what portion of society's wealth he has used up in food, clothing, education, medical care, recreation, and in all the service rendered him, he is much more likely to resolve upon the only self-respecting course open to him—that of giving a full return for value received. The avenues of this contribution, such as family, school, city, state, and nation, become more real to him, and the real character of the slacker or grafter who is content to receive these benefits without gratitude and the full purpose and effort to bring a return with profit to the society that has nurtured him is clearly seen.

The importance of bringing home this lesson of costs cannot be overemphasized, for the disposition to take all the benefits of society for granted and to consider one's future wholly one's own affair is very marked in American life. The ingrate cannot become a good citizen. Moreover, such a canvass brings into moral review one's personal budget, revealing any tendencies toward extravagance and curbing the indulgence in luxury at other people's expense. The good citizen must be a producer of some form of wealth, material or spiritual, in excess of society's expenditure on him.

The class should also be encouraged in a wide range of observation and experiment in civic affairs, with descriptions and reports that afford material for class discussion. All that can be learned relative to the community's health department, water supply, housing, fire department, court system, taxation, streets, police, etc., should be brought in for discussion under the general idea of what kind of a community we should have if it were entirely Christian. Experience has shown that the boys in particular will respond to a study of the police and fire departments, and in addition to detailed information about the systems will delight in writing up the heroes of the force. We have reached the time when there is just as much that interests the girls in other departments of local government and when in preparation for

their place in women's clubs and as fully qualified citizens their training is considered of equal importance.

This is the age for group games, and probably interest and participation in athletic contests are now at their height. A little later there will be less time for play, and the more serious concerns of life will be claiming more attention. In addition to work or vocational preparation social interest between the sexes will be breaking up the gang formations of this period. Much, therefore, should be made of the solid group formation of the athletic team in order that the cardinal virtues of successful group behavior may become second nature.

The organized game is probably the most social and adaptable means of laying the civic foundations of square dealing, strenuous effort, decision, and self-control. The church school that has no concern for the play life of these boys and girls is forfeiting half of its civic opportunity so far as they are concerned. To be ignorant of the behavior of one's pupils in the great excitement and character-revealing tests of organized athletics is much the same as for a blind man to practice marksmanship. Sometimes your most accommodating and suave class member is the object of scorn and a discredit to religion because his associates, having seen his moral nature stripped in play, know him for what he is.

First among the civic benefits of play is the safe discharge of the surplus energy and hilarity which otherwise register against the peace and order of society. The wave movement of young life with foaming crests of enthusiasm and troughs of despond is pretty well known, and the value of play consists in offering wholesome impact for the surge of life, and attractive, objective interest for its intermittent ebb. The group effect of this swing of youth runs far beyond the individual's range. He is caught up, energized, intoxicated. Youth amazes itself as well as the community by what it will do collectively every now and again through sheer animal spirits. Such occasions as the Fourth of July, Halloween, New Year's Eve, and even Saturday night may result in very bad civic conduct if adequate provision to meet these situations has not been made in organized recreation and play. Later on the misdirected spree proclivities will find expression in debauch, and he who has been uneducated in the use of leisure will contribute more to the saloon than to his home and neighborhood.

Another civic value of an adequate play program is the creation of aggressive virtue. So much goodness lacks power of attack. It plays safe, avoids scandal, keeps out of jail, and is distinguished by what it does not do. Strenuous games promote athletic goodness, an appreciation of issues, and a

disposition to fight hard in a good cause. They who have fought it out so often in the field of sport, who have done their best against whatever odds, will, other things being equal, make the best citizens. They put effort in place of fatalism, and self-expenditure over against the onset of evil.

Play also teaches abandon, the ability to deliver one's self heartily and wholly in a given direction. It is a great thing for a community or nation to have citizens of this sort. So many public movements, clearly beneficial, languish for want of that out-and-out support which is the psychology of public success; and situations which are very dangerous for those who dally with them are resolved into epochs of advance by those who go full steam ahead. A lethargic citizenship along with that which, for whatever reason of self-concern or intellectual subtleties, cannot take firm ground on clear moral issues is a constant menace to progressive democracy.

Closely allied to this phase of civic virtue is the power of decision. Every move of the athletic game, every new situation created, demands decision. Unwavering attention, quick judgment, execution—these are the inexorable demands of the game. In the good player the whole action comes to have the ease and rapidity of a reflex. Now it is true that citizenship calls for the reflective rather than the emotional judgment of the voter,

but it is equally true that those who watch the political game with alertness and whose partisanship is ardently and steadily with righteousness can and do decide their own moves with speed and effectiveness. The political trickery with which the public is afflicted is sprung before the opposition is organized. The alertness of the good citizen and of those who seek righteousness in public affairs is quite as important as good intentions.

America cannot pride herself on obedience to law. There may be many excuses, such as the bewildering multiplicity of laws, the "foreign element," and all that sort of thing, but the fact remains that we are a notably lawless people. We have lawless children who develop into lawless citizens, and the native-born are among the worst. Prompt obedience is almost an unknown experience to many boys and girls. Sometimes despairing parents try boarding or military schools, and those who have no means try the juvenile court and the reformatory. It would be a good thing if all would try the organized game.

Here is one of these whimsical, indulged, and therefore antisocial boys. The slight requirements of co-operation in the city home or the forlorn limitations of the slums, the absentee or preoccupied parents, and numberless other reasons have deprived him of the old-fashioned discipline of obedience. He has had a very soft time in that

respect. He has found that bluff will work and that threats are empty.

Let us take him into our basket-ball team for his and the country's good. Give him the position of guard. Let him wear the uniform and feel the pressure of the expectation and judgment of his peers in play. If the opposing forward tries to pass the ball or to throw a goal it is his business to block it. He cannot say "I don't feel like it," or trust to luck that his opponent will fail. He must be on the spot. He must do his duty. The penalty for neglect or for anything less than prompt obedience to the demands of the situation is the censure of those whose judgment for the time being is the only fearful thing that can reach his soul. He dare not discredit his team and lose his position. The demand upon him makes him obedient. With this social pressure upon him he goes through the act of prompt obedience thousands of times and up to the very point of exhaustion. Indeed he calls up reserves of strength not hitherto used in order to render this obedience.

Is it too great a strain upon faith to believe that such drill in social obedience in the consuming interest of play may under wise guidance be carried over to other social situations where instead of the indolent and whimsical citizen and the selfishly disobedient we shall have the man who can be depended upon to do his duty?

It is especially desirable also that under party government with its rough-and-tumble campaigns we maintain the best features of true sportsmanship. The false idea that one's opponent must be not only defeated but also disgraced comes over from the neglected and unsupervised play life of the community, where what might have been true sport under right leadership and standards has become the ruthless win-at-any-price encounter with all the attendant trickery, bluff, vulgarity, profanity, and abuse of the umpire. The civic value of play for this age of group games and strenuous contests depends wholly upon good organization and clean standards. Otherwise the ascendancy of the bully favors the might-makes-right policy, and meanness and cheating come to be adopted as the approved method of getting ahead. It is a very important part of the responsibility of those who will shape citizenship to see to it that the community's play is education in getting along with opponent and colleague and in obedience to the rules.

Much is being said of loyalty, without which the community or nation cannot survive. But next to home experience the greatest lessons in loyalty are learned in team play. There is some fallacy in the doctrine of universal, undifferentiated benevolence. It is unfocused, a blank stare into infinity. The proving-ground upon which right relations with all people must begin needs definite

boundaries. These may be widened with the extension of experience, but at first adjustment to the concrete group is essential. The team which represents church or neighborhood, wears the common uniform, subordinates its individual members to group achievement, apportions praise or blame, and holds together through thick and thin gives intensive training in loyalty.

The assignment of position on the basis of group efficiency rather than on that of the player's personal glory, and the acceptance of that method, develop a loyalty whose cost is keenly felt and whose worth is correspondingly real. There can be no finer discipline for democracy. To substitute the useful for the spectacular, to convert personal competition into united group action, to do your best for the common cause wherever assigned, to learn that the total effect in such harmony is more than the sum of individual effort, and to know that the united body is something other and more than its constituent members, that it carries over a spirit and power of its own—this is insight into the meaning of state and nation.

> There's a breathless hush in the Close to-night—
> Ten to make and the match to win—
> A bumping pitch and a blinding light,
> An hour to play and the last man in.
> And it's not for the sake of a ribboned coat
> Or the selfish hope of a season's fame,
> But his Captain's hand on his shoulder smote:
> "Play up! play up! and play the game!"

The sand of the desert is sodden red—
Red with the wreck of a square that broke—
The Gatling's jammed and the colonel dead
And the regiment blind with dust and smoke.
The river of death has brimmed his banks
And England's far, and Honor a name,
But the voice of a schoolboy rallies the ranks,
"Play up! play up! and play the game!"[1]

QUESTIONS, INVESTIGATIONS, EXPERIMENTS

1. Discuss organized play as training for citizenship.

2. Canvass the vocational interests of your pupils and make a report on these interests.

3. Make a plan for having certain vocations presented by competent representatives.

4. Conduct the experiment of the personal-expense budget and keep record of the facts and of the moral reactions, if any.

5. Describe the effects of scouting on boys under your own observation.

6. Do the same for Camp Fire Girls.

7. Make a list of ten different kinds of "good turns" reported by your boys.

8. Do the same for a class of girls.

9. Ascertain what members of your class use the public library and what books they have drawn in the past month.

10. Keep a record showing how much time per month you devote to your pupils outside the actual class session.

11. Outline a preparatory course for camp fire guardians.

12. Do the same for scout masters.

13. Review chapter ii and indicate what activities and methods you would carry over into this period.

[1] Henry Newbolt, *Vitai lampada.*

14. Upon the basis of class discussion make a list of heroes and heroines that have validity for this age.

15. Plan some piece of constructive work for the good of the class, school, or church, and have it executed by your class. Keep a full record of the experiment.

16. Assign your class to street and sidewalk duty for a week. File the individual reports.

17. Assign waste prevention for a week. File reports.

18. Assign public safety for a week. File reports.

19. Explain the emotional instability of this adolescent period.

20. Ascertain how many of your pupils expect to finish high school. If any intend to drop out, find the reason why.

21. Devote a given session to outlining the community's local government, and at the session next following have the pupils write their description of it. Correct and return the papers.

22. Have the children draft a set of rules for the public-school playground.

23. Arrange for a scout and camp fire evening with demonstrations of first aid and other specialties by the boys and girls.

READING RECOMMENDED

FOR THE PUPIL

Barton, Clara. *History of the Red Cross.*

Bloomfield, Hazard, and Lamprey. *A Civic Reader for New Americans.*

Published for immigrants attending the Boston evening schools, but useful alike for our young citizens of American birth.

Bolton, S. K. *Lives of Famous Women* (*The Children's Hour*, Vol. VIII).

Kelly, H. A. *Walter Reed and Yellow Fever.*

The Book of the Camp Fire Girls (fifth or subsequent editions).

The Boy Scout Handbook (fifteenth or subsequent editions).

The entire Macmillan series entitled True Stories of Great Americans. These cost but fifty cents per volume, and the following volumes have appeared: *Columbus*, *Franklin*, *Boone*, *Crockett*, *Penn*, *Grant*, *Lincoln*, *Lafayette*, *LaSalle*, *Washington*, *Custer*, *Lee*, *Houston*, *John Paul Jones*, *Captain John Smith*, *Nathan Hale*, *Fulton*, and *Edison*.

FOR THE TEACHER

Barnard, Carrier, Dunn, and Kingsley. *The Teaching of Community Civics*. (United States Bureau of Education Bulletin, 1915, No. 23)

Hill, Mabel. *The Teaching of Civics*.

Lapp, John A. *Our America*.

Scouting (a semimonthly magazine for workers with boys).

Wohelo (a monthly magazine for girls).

CHAPTER IV

CIVIC TRAINING FOR LATER ADOLESCENCE

Usually at about sixteen years of age young people are confronted with the necessity of some measure of intellectual reconstruction. Whether as a result of their high-school course, then in progress, or as a derivative from their early experience at work, a certain process of sophistication sets in. Authorities hitherto unquestioned are curtly challenged, dictation is intolerable, physical restraint impossible, and the very axioms of human wisdom are wholly debatable. There is danger of anarchy, and wherever ideals are rudely shattered and childhood's dreams ridiculed the greater danger of cynicism is incurred.

This venture is in the direction of a free and independent personality and is a claim for the right of private judgment. It looks toward that competency which citizens in a democracy must have and exercise. No good can come from any autocratic attempt to restrict this freedom of thought and to stifle this first philosophic joy of formulating for one's self a world-attitude. No matter how many beaten paths or prosaic highways pierce the forest and cross the mountain, it is well for youth

to have a few strenuous days in the underbrush and among the rocks with the charm of discovery and self-direction, even if in the end he comes out on or very near the traveled road.

This tendency, mixed as it is with pardonable conceit, affords a rich opportunity for civic training. It marks the golden age for debate. Social conceptions, whether of Plato, Spencer, Jefferson, or Kossuth, are none too big for these citizens of tomorrow; and the problems of our own government, local, national, and international, will be taken up with great zest and seriousness.

It is rather doubtful whether much of benefit can be accomplished by attempting to teach the exact nature and function of various governmental bodies prior to this age. Moreover, if one takes into account the rank and file of young people rather than the small percentage who will finish high school and go to college, the age of sixteen will appear as a distinct division point in youth's journey. It is at about that time that employment may profitably be undertaken, since most reputable concerns, both because of legal restrictions and for the sake of business efficiency, do not care to employ younger children.

The church school should keep in mind the fact that at this time an increased share of the educational burden falls to her, and that the agencies

which will pilot youth from this age to the time of full, legal citizenship are few indeed.

It would be difficult to draw an exact line separating the studies more suitable for adults over twenty-one years of age from those adapted to the period with which we are now dealing. Wherever there is a doubt in the matter one should incline toward the earlier use both because of the pupil's greater teachableness and because of the fact that he is not as yet intrenched in the social ethics of our imperfect economic system. Those whose business success, profits, and holdings argue for the *status quo* can only with great effort become ardent students of fundamental reform. The church school of citizenship should aim as far as possible to get a righteous verdict from youth prior to that unconscious closing of the mind which success and prosperity so often bring.

In view of youth's proclivity for discussion, and as testimony to vital interest, it would be well to provide for the most earnest of the Sunday-school-class members and for others who may not attend that session some other outlet for their contending civic ideas. A regular Saturday night meeting of the group as a debating society will produce excellent results in the most industrious investigation of government reports, local conditions bearing upon the issue, and standard sources wherever found. Now and again a public debate with some

well-known and respected local official presiding and prominent persons for judges will stimulate the society, develop confidence in public speaking, and provide a pleasant social occasion.

However, the rather common practice of assigning debaters to their respective sides regardless of personal conviction and for drill in argumentation is vicious and destroys the civic value of this kind of training. It is to be feared that most young Americans are already quite proficient in bluffing, having had ample practice in school recitation—not to mention other instances—so that what we need for democracy is not smartness but the ability to sustain conviction on public matters and by fair reasoning to augment a minority which is right to a majority which rules. This is imperative for social advance, and the mere ability to make the worse appear the better argument is a tawdry accomplishment and a dangerous civic liability.

A serious consideration of important issues is greatly needed by our young people. The precocious social pace which they now set and the "movie-mind" with its surface titillation which they develop justify the fear that the essential dignity and moral earnestness to be found in grappling with great questions of civic import will be overlooked. A sort of pleasure ideal, a life of the senses, a flitting here and there for manufactured

sensation instead of the sobriety of elemental moral issues, seriously threaten our citizenship now in the making. Some never so much as awaken to any vocational interest until it is too late, and very many fail entirely of any glimpse of those major questions of public concern which have drawn into their wake and illumined such characters as Franklin, Jefferson, and Lincoln. To suppose that American youth is decadent might only be equivalent to confessing that we ourselves are no longer young, but what with the urbanizing of so many and the tendency of leaders and teachers to underplay or avoid the great moral issues for fear of giving offense there is considerable danger of superficiality.

A ragtime youth with Charlie Chaplin manners and Mutt and Jeff mentality gives no great promise for the stability of the state. If church young people cherish the idea that being up to date and competent in such vulgar claptrap is the sign manual of the cult of youth and are rather ashamed of being posted on, or concerned with, the socio-moral issues of the day, what is to be expected of those who have had no connection with this agency whose very burden and purpose is the establishment of a perfect social order?

The maximum benefit of debate will be realized when the questions under discussion parallel the topics which are being considered in the Sunday

class session. For example, if the class is making study of child protection as based on the teaching of Jesus and exemplified in community organization and effort, then in the week-night meeting as a debating club such questions as the following might be threshed out:

Resolved, That insurance should be compulsory.

Resolved, That mothers' pensions impede social advance.

Resolved, That compulsory education should apply to all persons under eighteen years of age.

Resolved, That the community's play should be administered as part of the school system.

Resolved, That minors be prohibited from engaging in any of the street trades, etc.

Therefore, although debate may not be made attractive to all the young people, it will have great civic value in developing prospective leaders, in stimulating the study of public questions, in training for public speaking, and in teaching self-possession, courtesy, and fairness in discussion. Most of all it will turn to good account the normal skepticism of this period.

Another helpful device for later adolescence consists in the organization and conduct of governmental bodies. The class or department may become a city council, or board of county commissioners, or a miniature legislature. Organization and procedure must be identical with that of these legally constituted bodies, and the policies,

appropriations, and other matters engaging the people's representatives should be taken up and disposed of after the fashion of responsible agents. A great deal of the play spirit will enter into this, while at the same time valuable information on how the people's business is transacted will be obtained.

One of the most humorous of these combinations of play and civic education is the mock trial. No difficulty will be experienced in securing a local judge or attorney to coach the participants and none whatever in securing a full courtroom of amused citizens when the trial comes off. Along with the fun, wit, and caricature incident to the trial the young people will learn something of how a court trial is held. Those who have visited real courtrooms to any extent will agree that the hypothetical dignity of bench and bar will not be seriously injured at the hands of these jolly litigants and functionaries.

In some such ways as these and at about this time interest in the structural side of government may be augmented. The church school can undertake only a limited part of the formal task of defining the methods and purposes of the legislative, executive, and judicial departments of government. Public education will have covered the ground, but often so far in advance of the child's possible interest in such matters that the facts

remain meaningless until enacted in some such way as is here proposed for the church group. Perhaps *Our America*,[1] by James A. Lapp, although suited to juveniles in some respects, is as good as any for this purpose.

Attention should be given to the use of these young people as leaders. Prior to this period they have not been qualified and subsequent to it they will have less leisure and enthusiasm for such service. Probably the maximum possibilities of volunteer effort will be found in these years from sixteen to twenty-one. With good supervision an immense amount of work can be accomplished, as is evidenced by the young people's societies, organized classes, and boys' and girls' clubs, conducted by those who are in the first flush of responsible leadership.

In the organization of music for patriotic service, in working up dramatic presentations of national themes, and in promoting a community pageant these young enthusiasts will be unsurpassed. In the matter of the music alone one cannot but regret the serious loss to the democratic spirit and to the emotional side of group effort that has come from the operatic trend within the church. To teach all of the children to sing, to bring all of our young people through the refining and unifying discipline of music, and to have congregations whose spirit

[1] Published by the Bobbs-Merrill Co.

is blended and uplifted in rendering praise is far more beneficial to democracy than the common practice of paying a few professionals to sing for or to us.

Young people between the ages of sixteen and twenty-one can render valuable service in community survey and investigation. Barring the social evil, saloons, and public dance halls as fields for their endeavor, they can do a great deal in ascertaining the conditions which prevail in nickel shows, public playgrounds and bathing beaches, amusement parks, and poolrooms. They will need wise leadership on the part of someone who knows the channels through which the information should be cleared, and will need to be individually restrained so that any action taken will be after deliberation and agreement on the part of the leaders and the whole group.

In most cities the complaints of individuals about abuses practiced by money-making amusements are lightly regarded by callous officials, so that it becomes necessary both to be very certain of the facts and to bring complaint through the recognized organization working on the problem in question. Resolutions, sweeping accusations, and publicity first are to be carefully avoided. Subsequent inspection to ascertain whether the improvement forced or promised is maintained is quite as important as the initial discovery. One

of the most prevalent errors of young reformers is the idea that social gains once made are permanent, and it may be said that in social action the church is generally spasmodic and needs to steady down to that eternal vigilance which is the price of liberty.

Parish surveys to give the locations and dimensions of the constructive and destructive agencies, the principal industries, the schools, libraries, playgrounds, hospitals, churches, clubs, saloons, theaters, dance halls, and poolrooms will have some value in visualizing the church's task, and along with investigation will give a more vivid idea of the magnitude of the struggle in which the young person is enlisted.

However, it is a mistake to allow these young people to do slumming, which is usually actuated by curiosity rather than by the desire or ability to render aid, and as for visiting indiscriminately to ask all manner of questions of the poor—one feels that the poor are already sufficiently afflicted. It is better that certain dependent families already under the care of the church, or such as may be designated by the charity worker, be adopted by the organized class with the purpose to stand by and minister until they are again on their feet. Unless such work is taken up in some systematic and permanent way the sending of visitors hither and thither, sometimes only to get material for a

paper or speech or to indulge in sentimentalism, will be mistaken for social service. Some church people seem to think that even the young children of the Sunday school should visit the needy homes and should report to the class or to the whole school what they see and do; but the soundness of such a policy, considered either as relief or as moral education, is to be seriously questioned.

One of the best ways for the young people to become acquainted with these problems in a legitimate, helpful way is by voluntary service in social settlements and with the established agencies of the city. By virtue of group leadership and the friendship developed therein and under the supervision of trained workers the further task of pushing back into the home may be more delicately and intelligently performed. Young people should not be turned loose in the very vague and much-lauded field of social service with the thought that they will either derive or render much good unless properly organized and well directed.

A current-events club so organized as to secure official pamphlets and government reports and based on the weekly news reviews of the standard magazines might have considerable value for civic training. It could build up a library of information on the momentous affairs of the hour and would stimulate profitable reading. The

underwritten premise of all such work is the attempt to relate individual and collective conduct to the ideals of Jesus.

In connection with current problems it would be well to invite speakers of exceptional information and standing, so that the inner difficulties, usually unknown to inexperienced young people, might be sympathetically appreciated. Personal observation and report on the part of club members should be encouraged.

Biography is still in place. It can be more thorough and philosophic than for the preceding period. Possibly the life of the Earl of Shaftesbury throws more light on the social gains of the nineteenth century than any other biography. It also grips the imagination of youth and shows the nature of the task of a Christian statesman. In the preceding period the biography will have more to do with the conquest of nature, in this it will rather emphasize society's struggle for human rights.

As the young people near their majority much should be made of preparation for the franchise. The present general neglect of this phase of civic education must give place to conscientious and thorough training. Great values are lost and democracy is endangered by allowing our young people simply to drift into possession of our only recognized form of sovereign power, the vote.

We have the right and duty of training our sovereign. He is as good or as bad, as intelligent or as stupid, as we make him. The outcry against the inefficiency or crookedness of the government is never more than an indictment of ourselves; and we should be reminded in passing that the average of honor and faithfulness in public life is on a par with that found in domestic or business life. Public servants are but samples of what we really are, and they are servants of our choosing.

The concern which from now on will be given to fitting the foreign-born for American citizenship needs to be applied equally to all who are about to enter that great partnership which constitutes the republic. Enfranchisement should be made a spiritual experience. To receive this responsibility thoughtlessly and without preparation, or with the small party politician as tutor and personal gain as reward for party loyalty, is nothing short of a calamity. The industry of the precinct committeeman in rounding up the new vote must be excelled by those who will deliver to the state a free and intelligent citizen.

The vast expenditures for public education and the total expense of society in bringing her wards to their majority, with all the accumulated advantages that constitute American civilization, forbid turning over the keys of the citadel to the thoughtless or selfish. Since young people who are about

to enter citizenship have been for some time beyond the reach of public education, it becomes the more important that voluntary agencies do all they can to supplement the earlier school training, to illumine and solemnize the goal that ends dependency and marks full citizenship, and to hasten the time when the state will pay more attention to this phase of education so vital to her well-being.

Among the voluntary agencies which must, for the present, try to meet the need there is none more promising than the church. Her presence in every community and the essentially religious nature of the experience by which one's life is bound into the legal solidarity of the body politic qualify her pre-eminently for this educational task.

Naturally all that the church school has done in civic education through the successive grades will count toward the crowning experience, the commencement day, when with her full blessing and suitable ceremony her youth will be formally given to the service of the state. As immediate preparation for this event there should be a first-voters' class to include all persons twenty years of age, and unless their number is sufficient to warrant a separate class all those who are preparing for naturalization. Such studies as throw light on the long struggle for religious liberty,

common rights, and universal franchise should be taken up, together with the very important matter of the existing election laws and the exact method of registering and voting. Probably a study of taxation might also be made, so that the financial nature of the partnership about to be assumed might be seriously accepted.

As a climax to all that has been done in the lower grades and in this special class it would be well to hold a religious service, say early in November of each year, in which all who had come into their franchise during the year would receive public recognition and the spiritual support of such an address and such a ceremony as would gird them for the full and noble discharge of their duties. In the same week some social celebration of the occasion might be given by one or another of the societies of the church.

If in some such ways as these the idealism and loyalty of youth can be confirmed in noble citizenship it will not be long before our public life will show an upward trend. Furthermore it is to be expected that such an instruction in Christian citizenship will tend to retain in the membership of the church school many who would otherwise drop out. A vital curriculum which gives orderly consideration to the elements of social living and grapples with the very problems at hand will not be spurned by these alert young people.

QUESTIONS, INVESTIGATIONS, EXPERIMENTS

1. Make a record of the skeptical tendencies which you have actually observed in young people sixteen and seventeen years of age.

2. Compare young men and young women in this respect.

3. Make plans in full for five debates on civic questions.

4. Indicate why the church school carries an extra responsibility for young people from sixteen to twenty-one years of age.

5. Make a list of the available public officials of high character whom you might secure to address your class.

6. Make a similar list of social workers.

7. Ascertain all the forms of social or public service being rendered by members of your class and post the information in suitable fashion.

8. Outline a program of social occasions for the organized class or classes or for the young people's society.

9. Rate your pupils in the order of what seems to be their power of leadership.

10. Discover if possible the most cherished ambition of each member of your class.

11. Undertake the experiment of a mock trial and report in full to the teachers' study-group.

12. What serious reading have your pupils done during the past month?

13. What advice would you give your pupils regarding the plays now showing in your community?

14. Prepare and present for criticism a lesson on "School Teaching as Public Service."

15. Do the same for Y.M.C.A. work.

16. For Y.W.C.A. work.

17. For the ministry.

18. For nursing.

19. For organized charities.

20. For one or all of the departments of your city government.

21. What should a community survey conducted by volunteer young people be expected to cover?

22. Enumerate the facilities for wholesome social intercourse between young men and young women in your community.

23. Discuss the relative merits of the following periodicals as text for a current-events club: the *Outlook*, the *Independent*, the *Literary Digest*, the *New Republic*.

24. What minimum of civic knowledge would you require for enfranchisement?

25. What should an oath or statement of purpose on receipt of the franchise include?

26. Prepare a recognition service for first voters.

27. What service is your class rendering the foreign-born? What service could it render?

28. How many young women in your church are camp fire guardians?

29. How many young men in your church are training to become scout masters at twenty-one years of age?

30. What average net expense to society do the members of your class represent?

31. Outline a plan whereby representatives of the various departments of your city government may inform the church young people as to the respective functions of each of these departments.

32. What reports, city, county, state, and federal, are in your Sunday-school library?

33. What degree of co-operation is practiced between your Sunday-school and the public library?

34. What co-operation exists between your secondary department and the public high school?

READING RECOMMENDED

Addams, Jane. *Democracy and Social Ethics.*

———. *The Spirit of Youth and the City Streets.*

Ashley, R. L. *The New Civics.*

Ashworth, R. A. *The Union of Christian Forces.*

Bulletins of the American Unitarian Association.

Gillette, G. M. *The Family and Society.*

Henderson, C. R. *Social Duties from the Christian Point of View.*

———. *The Cause and Cure of Crime.*

Hodder, Edwin. *Life and Work of the Seventh Earl of Shaftesbury.*

Jenks, J. W. *The Political and Social Significance of the Life and Teachings of Jesus.*

Johnson, F. W. *The Problems of Boyhood.*

Kent and Jenks. *The Making of a Nation.*

———. *The Testing of a Nation's Ideals.*

Lessons in Community and National Life. United States Bureau of Education, Section A, Lessons 1, 3, 5, 6, and 7.

Rauschenbusch, W. *The Social Principles of Jesus.*

Soares, T. G. *The Social Institutions and Ideals of the Bible.*

Strong, Josiah. *The Challenge of the City.*

Studies in Social Progress. The monthly publication of the American Institute of Social Service.

Tillebrown, C. R. *Taxation.*

Ward, Harry F. *Social Creed of the Churches.*

———. *The Church and Social Service.*

Wright, H. C. *The American City.*

CHAPTER V

CIVICS IN THE RURAL CHURCH SCHOOL

While many of the suggestions offered in the preceding chapters are as applicable to the rural as to the city situation, nevertheless it is the latter that has been most in mind. Consequently it may not be amiss to give separate attention to the civic possibilities of the rural church school.

If the country districts are to have capable and enlightened leaders they must be furnished from among country people. Any attempt of the outsider who thinks of farm people as a separate species and who imagines that certain benefits should be imposed upon them is bound to fail. It is far better to work from within and to believe that those who are industrious, capable, sane, and increasingly well-to-do can both develop leadership and finance their own progress.

The boys and girls who are now on the farms should be the leaders of tomorrow. They are already furnished with the very thought-forms of farm life. They know the values that have grown up in terms of crops, weather, roads, stock, and what not, and they are in the midst of a wonderful transformation that is supplanting mere drudgery

with fulness of life. Very many of these boys and girls are to be found in the little Sunday schools that dot almost every township and are the original and most prevalent social centers of rural life.

The basal conception of the church's function will determine what she may undertake for rural citizenship. If she is to carry no obligation and exert no conscious influence beyond the few activities of her own organization as such, then her civic value will be correspondingly slight. But if she is the champion of all that makes for abundant life and is eager for the realization of the Kingdom of God through all the co-operating agencies which serve, or may serve, that purpose, then she will be free from all jealousy of school and grange, lodge and club, and will seek earnestly to bring them to their highest excellence in the service of the people.

The tendency to make the school the social center is very reasonable and logical, and if people of various nationalities and faiths can best express their democratic unity there, then the church will exert her full strength to secure civic gains through that avenue. There is no platform upon which all may stand in hearty unison like that of good citizenship. It is the best mobilization ground for moral advance, and the church sins against herself and society whenever she deliberately ignores this opportunity.

The strategic advantage of the church, however, in providing rural leadership is little appreciated. Yet by comparison with the school teacher the country pastor ranks very well in education, outlook upon the world, experience, aim, and tenure of position. Historically the country church and Sunday school have filled the place of social center for the countryside rather better than any other institution. Imperfect and halting as church leadership is by lack of community-wide ideals and by sectarian division, nevertheless it is to be doubted whether at any place in the social structure of America ability of the same order as that of the country minister is being retained at so little cost.

What village or settlement established by the westward trend of population does not bear testimony to these unnamed outriders of civilization? They sleep beside the pioneers, the Indian fighters, and the cowboys, but what they did remains as a social inheritance of untold value. Now that the life of village and settlement has become more static, may we not hope that their successors, who still love God's open country and the plain folk of the farm, will measure up to the old leadership and serve their day in the same spirit?

One of the first duties of the church school is to make the children aware of their great good fortune in being in the country, and a second is to make

them aware of what the country really is. There is no reason why they should feel in any respect less fortunate than their city cousins. Let them canvass their situation and make a statement of why they are glad to live in the country. The cheap delusion that happiness and life are identical with the glare and clamor of cities needs to be dispelled from the start. From the first the children of the country should be its advocates. Legitimate pride of this sort, based on values that are not fictitious, is a factor in good citizenship.

It is equally important that the country children be taught to observe closely the good things that lie all about them. The tragedy of some country folk is their blindness. Spend some of the class-period in listening to the children's accounts of what they saw on the way to school. Flowers, trees, birds, crops, cattle, buildings, roads, weather conditions, yards, machinery, fences, brooks, bridges, telephone posts and wires, motors, insects, and every item of the child's environment when actually observed become material for religious education and civic training in the care and upkeep of the countryside. In the degree in which the country child is aware of his surroundings, in that degree is he already religious.

The invitation of the rural environment to improve pedagogy by the direct use of the source material of education is almost irresistible, and its

frank acceptance would bring both teacher and pupil more nearly into the Master's way of living and teaching. Moreover the biblical literature as a whole is so distinctly rural that many comparisons and interesting studies are possible. By a concurrent reading of the great book of Nature, ever open and always before the country child, and of the biblical record of man's spiritual experience through many ages and in interplay with the same natural order the child is bound to get new and valid appreciations of his relationship to the Creator and to His co-workers in the art of life.

As a rule, and even without much formal teaching, the country child will be found sensitive to the concept of God simply because he lives in the midst of the creative process and is consciously dependent upon a power outside himself. His life-premise cannot possibly be that of cosmic anarchy. The natural order says, "Obey and prosper," and the process is so simple, immediate, and sure that the voice of God is all but audible and his hand almost seen. Hence the observation of all living things, the miracles of reproduction and growth, beauty and majesty, favor that fear of the Lord which is the beginning of wisdom.

All of this calls for elucidation on the part of the teacher who will use the child's material and the parallel biblical literature for the purpose of laying deep the spiritual foundation of good citizenship,

namely, belief in, and accountability to, God. The city child in his more mechanistic situation cannot so easily find God. Recently an eighth-grade boy in a Chicago school said to the principal, "Where is the factory that makes the seeds?"

The country child finds himself as a worker and as a worker together with God. But it is equally important that he become a colaborer with his fellows. According to the usual criticism, the farmer's civic weakness consists in his narrow individualism. By virtue of his occupation he is socially very independent. The major reforms of rural life await his disposition to co-operate, and the numerous small towns and villages of prosperous farming districts find that the retired farmer is not usually public-spirited and progressive. In fact, with the high price of land and the accompanying increase in tenantry, an idle, well-to-do, and unprogressive landlordism is rapidly developing in the United States. It becomes prematurely non-productive, its social reaction is negative, and on the whole it is quite as culpable and more provincial in terms of public welfare than are the idle rich of the great cities.

Rural education for citizenship must meet and overcome this prevalent tendency so deeply grounded in the occupation and mind of the farmer. Attempts to lift the horizon of the adult will be less successful than socializing the child from the

start. The nature of living together in units larger than the family will need to be emphasized. Ordinarily family loyalty and co-operation on the farm will excel that of the city, and the nature of that intimate interdependence in terms of production, consumption, and distribution will be very real within this initial biological group. But this, although a good foundation, is not sufficient for that sort of living together which a successful community demands. A rigidity that defeats effective social action may still persist in the family which is internally loyal and industrious. Field and Nearing[1] give a humorous instance of this in the case of a rural community in New York state. The school board being divided on the issue of the color that the building should be painted and neither side being willing to yield, the result was a checkerboard pattern alternating in gray and white.

The approach to this problem of bald self-interest pitted against community interest must be on the basis of the child's observation and must take its direction from the polestar of the Golden Rule. The pupil in the church school brings the data with him. For example, on the side of limiting personal license for community good there is the farmer's treatment of weeds. What weeds were noticed on the way to school? Did you see

[1] *Community Civics*, p. 15.

Canada thistle or wild mustard in the fields or along the roadside? What do they do to crops? Will they remain on the farm or by the roadside where you saw them? How does the thistle seed travel? Is it fair that the man who works hard to raise good crops and to keep his land clean should have his work spoiled and his land damaged by the neglect of a neighbor? What should be done about it? Should he quarrel with his neighbor? Should he go to law for damages? Should we have a weed law and enforce it both for field and for roadside? Show how this would be an application in civics of the Golden Rule. So of hog cholera, the hoof and mouth disease, tuberculosis, and very many diseases and pests which involve immense loss—the only way to be a good citizen and to protect the whole community is to love your neighbor as yourself.

On the constructive side the sources in the pupil's experience are even richer. Suppose he describes threshing, silo filling, irrigation, the co-operative elevator, the farmers' telephone, or any of the large operations in which neighbors unite in effort and sometimes in the pooling of capital, then the effectiveness of group action will become clear and the nature of society's agreement in the making and upkeep of roads, postal service, and schools will be so conceived as to justify the necessary tax and to stimulate a wholesome, con-

tinuous interest in the undertakings of the community as a whole.

All such experience when once clarified in the light of Christian ethics is bound to crystallize into community sentiment. The picnics, gala days, and celebrations will come to have corporate rather than clannish or sectarian significance. The hope of any intelligent and lasting co-operation among the religious agencies of the countryside depends upon drill in co-operative action touching the farmer's material gains and validated at first by larger financial returns.

The whole matter of yield comes up for moral review and bears upon the citizen's productive value to the state. The boys will be posted on the ordinary yield per acre for the standard crops of the neighborhood. They should be encouraged to make comparisons between the best and the poorest with explanations if possible. The average for the township, county, and country at large should be known and comparison made with one's own farm. The immoral nature of any deliberate failure to make the best use of God's resources as intrusted to the farmer should be pointed out. Descriptions of seed testing and of intensive, scientific effort on experimental plots will not seem foreign either to good citizenship or to religion when thus interpreted, and the corn club along with all the others into which country boys and girls are being

gathered to produce and conserve food will not seem alien to the church school.

Such a consideration of the Christian standards of farming will bear very directly on good citizenship. The moral problems involved in the careless greed which "mines" the land, or depletes the soil by failure to observe the right rotation of crops, or deforests great regions heedless of the rights of oncoming generations and of the people at large are specifically problems with which the state must deal. To be guilty of these practices is to be a bad citizen. To profess Christianity while following such practices is at best but self-delusion. The great advantage of the civic element in the rural church school lies in the concreteness and immediacy of the problems handled. Whatever may have been the changing phases of Christian education in past periods, it seems clear that the crying need today is that of applying our Lord's teaching (such as that in the Sermon on the Mount) to the actual affairs of men.

So of animal husbandry, dairying, and poultry raising. The pupil who tells how he takes care of his horse, cow, or poultry and comes to believe that his teacher in the church school regards such work well done as within the plan and purpose of religious education will have discovered a way of expressing his obedience to God in terms which are for him perhaps more suitable than public

prayer and testimony. The kind and faithful care of God's creatures may constitute no ecstatic flight into the Infinite Love, but it is part of that march of life in which God unconsciously comes to us.

Very much should be made of the home, its manners, conversation, reading, housing, water supply, drainage, light, air, premises, outbuildings, barns, program, hospitality, family spirit, and mutual service. The attractiveness and convenience of the house can so often be improved at little cost that what is most needed is not money but rather the suggestions and standards which the church school can persistently provide. The prosperity of barns with every convenience and kitchens contrived to necessitate the maximum drudgery is of doubtful worth. We are hearing much about the human element in industry. That is well and good, but the farmer's wife is a human element to whom relief comes in many cases all too late or not at all.

Let the boys and girls as they become old enough to do so canvass thoroughly the home situation. Any ideals not applicable there are worth little for religious education. Unless the prosperity of the farmer is Christianized into fulness of life it will not make much difference to his family what the yield may be per acre or the price per bushel. The automobile, which has cut one string of his purse, needs to be followed by a program of Christian

culture, which, although under way in many a woman's club, needs the matchless gospel of self-giving for the good of others. If one may use the word culture to denote the spiritual values of life rather than any veneer or snobbishness and mean thereby the fine art of living at one's best, then it becomes the task of the church school to bring this culture to those whose prosperity as a class is bound to push them out into something either better or worse than their former state.

The ideals of farm boys and girls of the present generation will conform to the cheap and glaring urban type which gauges the desirable, now for the first time within reach of farm people, in terms of joy rides, cabarets, and amateurish forays into "high life," unless the quest of romance and social expression is satisfied in more ennobling ways. With the present facilities of motor car, inter-urban line, telephone, and labor-reducing machinery the grip of the town is tightening upon country life, and instead of the development of initiative and resourcefulness in meeting the social needs of the rural district there is a tendency to remain atomistic on the land and to flock to the town for the purchase of pleasure. The great civic virtue of homemade pleasure, with its accompaniment of neighborliness, is in danger of surrendering to the commercialized, non-social form. One of the underlying causes of the retirement of farmers to

the town, there to spend the latter third or half of life in idleness, is the failure of rural people to organize their social life so that school and church shall be adequate to meet the higher standards of living that prosperity and the increased leisure of the young people make possible.

While recognizing that in some respects the use of the urban center is advantageous in terms of efficiency and as an offset to monotonous routine, it must also be borne in mind that a distinct loss will be incurred unless social life is maintained among the neighboring farm families in any given section. What is needed is a discriminating use of the city and also wholesome social life circulating through the homes and other institutions of the open country. Otherwise the people on the land may become as isolated and non-social as the flat dweller of the city.

It is not as if we could or would shut off commerce with the town in any of its legitimate social advantages. The aim should rather be so to regulate their use that initiative and social resourcefulness of constructive worth should remain with the young people on the land. With an alert class in the church and the telephone in every home it might be possible to organize the pleasure trips to town in such a way as to guarantee that moral protection which the group affords and to make the wisest and most profitable selection of the "movie"

plays and other entertainments which the city offers. The feeling that there is no possibility of a "good time" at home and the loss of all power to use the neighborhood homes, school, hall, or church for such ends are the dangers to be avoided.

For this reason it is desirable to study the home not only as a family institution but as a social center. The entertainments of neighborhood clubs and of musical or literary societies have a certain public value, and auxiliaries of this kind fostered by the church school will probably render their largest social service in circulating from home to home. So also the social efficiency of the homes in entertaining the young people in their parties and dances may offset the lure of the pernicious Saturday-night public dance in the town some miles away. The delusion that city boys and girls are rather soiled and country boys and girls quite pure is indulged by those who do not know that the community's social inefficiency produces about the same results in either situation.

The formulation and execution of a program of better social diversion for the country will depend upon individual initiative and leadership. In most cities social organization has reached a stage where regular provision is made for play and recreation and the population is sufficient to make steady use of the facilities provided at public expense. But if the country is to have "a good

time" some enterprising person must go ahead and bring it to pass with such voluntary aid as may be offered.

Unless such effort is made, all the red-letter days of the year will slip by unimproved and in dreary monotony. If New Year's Day, Washington's or Lincoln's Birthday, St. Patrick's Day, St. Valentine's Day, Arbor Day, May Day, Memorial Day, Independence Day, Labor Day, Halloween, Thanksgiving, or Christmas is to contribute to social and civic upbuilding, then someone must assume leadership and plan and work well in advance of the occasion. The church should definitely plan to capture these opportunities for the community's good; and if, as is now quite common, there are young men and young women of high-school and college training in the church they should be set to this kind of civic service.

There is also an opening for effective social work in connection with the county fair. The tendency toward commercialization and a riot of side shows which defeat the social and agricultural aims of the fair is very pronounced, and the church group is challenged with the task of protecting and developing the legitimate social, educational, and recreative features of this distinctive enterprise of country people. In addition to the exhibits of farm produce, stock, cooking, and needlework the school should be given a larger place. Not only

samples of the children's work, but the children themselves at work and engaged in song and supervised play should be present. The recreation program should be more of the people's own making, with sports, contests, community singing, dancing, and the use of all local talent. In this way they come to know themselves and their neighbors and to enjoy co-operation. A certain moral obligation rests upon the church group to inaugurate these better methods and by the impartial selection of competent helpers and thoroughly unselfish motives to demonstrate its goodwill in loyal service of the community. Such undertakings are a curriculum of citizenship.

As part of the play revival in America another very happy form of civic entertainment has found favor in recent years. It is the community pageant, in which the history of the settlement is dramatized on a large scale. For every farming district there is a hamlet, village, or town that serves as the trading center. It is the social nucleus of the district and is composed of those whose interests and experiences are substantially at one with the people who work the land. Every such settlement has a history, some of which is a matter of record and much of which is to be found only in the memory of the older inhabitants. As a rule it is not well known, and many items of beauty, legitimate pride, hardihood, and patriot-

ism are lost to view and remain ineffective for citizenship.

Sometimes the old settlers' club keeps some of its traditions alive for its lineal descendants, but it is very desirable that the whole population be gathered into the charm and stimulation of its own local history. Anyone who has noticed the interest that in such communities attaches to the reminiscences and gossip of the old raconteur will understand the psychology which supports the community pageant.[1] Its civic value consists in the ideal dramatization of the past running back to the Indian occupants of the territory, the Lewis and Clark expedition, or the prairie schooners with pioneers from Vermont or "York State," but even more in the enlistment of persons of all

[1] The historical pageant is but one of the many possibilities. There are the "Pageant of the Trees" from William Morris' poem of that name, "The Moon's Silver Cloak" and "The Honest Woodman" from Aesop (*Children's Classics in Dramatic Form*, Book I, Houghton Mifflin Co.), "The Grasshopper and the Ants" (*The Dramatic Festival*, A. Craig), "Bearskin," "The Magic Wood," "King Alfred and the Cakes" (*Little Plays for Little People*, Hodder & Stoughton), "The Pageant of the Months" from the poem by C. Rosetti, "Pandora," by Longfellow, "Fairy Scenes," from Alfred Noyes's *Sherwood*. Harper's *Book of Little Plays* and *Historical Plays for Children* by Bird and Sterling will be found very useful in work with the junior population.

The success of the Little Country Theater organized a few years ago by the North Dakota Agricultural College at Fargo shows something of the country possibilities awaiting development. This movement offers such plays as can be put on in the

ages and abilities in a voluntary effort that exhibits and develops community intelligence and pride. Everyone can help, and all who help and all who come are made better citizens. It is not supposed that the church group as such will do this, but here again is the opportunity for initiative and leadership, and there is the added touch of church pride in the fact that every such history will find among the commanding figures that shaped the new settlement the circuit rider or the parish minister in the first line.

So of the picnics, plowing contests, and other forms of community round-up; all that is needed to give them high civic value is that forethought and leadership which the church can give and which when lacking leaves the way open for

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farm home, schoolhouse, or hall. The most elaborate city use of the pageant is furnished by that of St. Louis under the direction of Percy MacKaye and Thomas Wood Stevens.

The following references will be of value to the director of rural and village plays: *Play and Recreation for the Open Country*, H. S. Curtis; *The Playground:* the entire number of this magazine for November, 1912; "The Meriden Pageant" June, 1913; "A Rural Pageant," September, 1913; "Village Recreation in Lebanon, Ohio," December, 1913; "The Play Director in the Small Community," and "Work for Girls in a Rural Community" August, 1914; "Rural Play," December, 1914; "Roosevelt on Rural Recreation," "The Rural World at Play," and "Staffordville Junior Fair and Field Day," February, 1915; "Rural Communities at Play," April, 1915. *The Playground* is published at 1 Madison Avenue, New York. There is also valuable material in every number of *Rural Manhood*, published by the Associated Press of the Y.M.C.A.

deterioration in place of civic gain. Such events, inviting, as they do, liberal contact with the people and control of the social spirit, cannot be ignored if the rural church is actually to engage in training for citizenship.

For the purpose of revealing the social assets of their vicinity the pupils should make maps locating the farms within a radius of, say, six miles and such public buildings as schoolhouses, meeting-houses, and town halls. A list of the organizations represented in the district should also be made. The aim should be to ascertain what social opportunity is open to young people and how these opportunities may be used and improved.

Under good leadership the older young people and some of the more progressive adults may undertake a rural survey. We sometimes think that it is only the poor of the great cities who are submerged and neglected, but it is pathetically true that in prosperous farming districts where short-term renters come and go without hope of owning any of the expensive land there is a great deal of social neglect. The church school that wishes to gather all classes into its fold for the enrichment of life and the building of Christian citizenship needs to know who these diffident people are and to carry its friendship liberally to their doors.

The renting class, which is on the increase and for which the opportunity of cheap land grows steadily less, which has no stake in the community and is sensitive with respect to the landlord class above it, is in a fair way to make little of social life and less of good citizenship. As an expression of Christian spirit and true neighborliness and as part of its educational task the rural church must reach the renter and his family. They must be won into such social fellowship as will make life less barren.

In many of the rural districts a large part of the civic task will be that of assimilating the foreign-born and their children. Those religious bodies whose ministry is trained abroad and whose ostensible duty has been the perpetuation of foreign customs and language will either be converted to loyalty to the United States and unquestioned support of the country that has given them opportunity and freedom, or they will lose their children and young people to the religious organizations that stand foursquare for Americanism. There are localities in which the church school might best further citizenship by teaching the English language and explaining the fundamental nature of our democratic government. At the present time, when so great a strain is placed upon those whose blood ties bind them to a people governed by the arch enemies of democracy, it is

quite possible that the church school to which their children come may by kindness and good-will prevent the natural love of kin from hardening into the bitter spirit of treason against this country. This, however, is part of the emergency work of the present crisis. If "citizenship" had been given its rightful place in secular and religious education during the past fifty years much of personal heartache and hatred and public peril would have been avoided.

One task of the church school which is especially important for the older young people and adults is to open the available avenues of information which are commonly unused. It may be very easy to secure the best books from nearby public libraries, but this will not be done unless the matter is pressed or the church becomes a library branch for this very purpose. Publications of the state schools of agriculture and government bulletins, state and federal, are invaluable, but will not be secured without similar endeavor and preparation. Lecturers and demonstrators with important and interesting information for the material and social welfare of farm people are available at trifling cost, but someone must take the initiative in securing their services. The older young people, the men's club, or the woman's society of the church may well perform civic service in inaugurating this educational work.

Any fair consideration of the government's concern for rural welfare, from the Roosevelt Commission on Country Life to the recent farm-loan legislation, will certainly stimulate the patriotism of farm people; and it is quite necessary for their own and the country's good that they be posted in all phases of this movement. Let the church people promote patriotism on this solid ground of service rendered rather than on the inconclusive sentimental appeal.

There is a certain danger in the civic approach that has been thus far suggested in this chapter. It is the danger of arrest. Suppose that the lessons based so obviously on self-interest and immediately applicable to farm life serve only to confirm rural people in personal gain and strictly local improvement; that in the case of the extension of interest beyond the immediate family social imagination halts at the township or county line; that the citizen be made more fat and comfortable in his provincialism. This is the fear that properly possesses the souls of those who have struggled with the heavy materialism of a country parish, and it is the underlying basis of all opposition to placing these "secular" subjects in a curriculum of religious education. Why should the church teach agriculture? Dives needs something else. The loaves and fishes are always a grave problem for the religious leader.

Citizenship ideals with a radius no greater than farm or township will prove disappointing, while religious ideals that never touch ground within that area will prove useless. The latter will not work, the former may be projected. Standing on the sure ground of immediate interest the church school of citizenship may lift the rural vision to a wider outlook. Rural life needs irrigation from the great waters of world-affairs. Only a tough and stunted citizenship is possible without this. Here it is that the imperial nature of the gospel must be brought to bear. After all, it is a kind of life that makes possible a world-brotherhood that we are striving for, and when by the improvement of reading and the encouragement of travel and all forms of culture we have done our best, still if we lack Christ's love of fellow-man our citizenship is incomplete. Just as reciprocity between country and city is essential to both, so the play of the whole world upon the remote rural home is necessary to its largest life; and how often has it happened that the greatest human issues have claimed their coming protagonists at these humble hearths! The really big problems need no condiments to whet the appetite of youth, and when once they strike the soul homespun and cowhide cannot keep one provincial.

It is therefore highly desirable that the minister bring to the country people his best thought and

the latest and most accurate information on national and world problems. These concern city and country equally. They constitute a moral burden making for unity. It is by espousal of the cause of justice and brotherhood for all men that we become, in some positive sense, religious.

Liberal use should be made also of the poetry and other literature of country life. Such books as L. H. Bailey's *Outlook to Nature* and his poems on *Wind and Weather* will quicken spiritual appreciation. The goal of all these efforts is not merely the efficient farmer but men and women who live richly in the mastery of nature, in the fellowship of family life and neighborly relations, in glad ministry to the common good, and as worthy citizens in each of the widening circles of human association. The Christian principle must dominate each area and will not rest short of that republic of the spirit wherein we are citizens of the world and therefore truly children of God.

With these suggestions bearing upon some of the distinctively rural elements in civic training the church school should incorporate the bulk of what has been offered in the preceding chapters. The fact that the process of living together in organic relation is so patent in rural life should lead us to expect superior results in the attempt to teach citizenship. The child and the city are eternally incompatible. There the process of living to-

gether is so complex, so subordinated to commercial ends, so artificial and arbitrary that the task of orienting the child in a social order which will appeal to his reason and have basis in daily experience is exceedingly difficult. On the other hand, childhood in the country is of itself the very beginning of good citizenship.

QUESTIONS, INVESTIGATIONS, EXPERIMENTS

1. What advantages does country life offer for the teaching of good citizenship?

2. With what organizations should the rural church school co-operate?

3. What is the civic value of the community pageant?

4. Illustrate the use of the child's observation in teaching rural civics.

5. Plan a class session in which you use the weed commissioner.

6. Plan a class session in which you use the road master.

7. Plan three class sessions in which you use the county agricultural expert.

8. Outline a policy for the social development of country homes.

9. Outline a policy for the stimulation and improvement of country reading.

10. Make a series of five lessons based on distinctly rural material from the Bible and suitable for children about ten years of age.

11. Plan a field day for a country district.

12. Make a list of the young people in your church who have had high-school or college training and indicate what church and community service each person might be expected to render.

13. What village improvements are desirable in your locality and how could your church start and organize a movement for the realization of some one of these?

14. Is there a woman's club in your community? What is its program for the current year?

15. Do you have a county Y.M.C.A.? What is it doing? How does your church co-operate?

16. What books on rural life are in your church-school library? In the nearest town library? In the public-school library?

17. What use are you making of the various libraries and of the circulating libraries available?

18. What religious agencies are at work in your township? In what ways do they co-operate?

19. Plan and carry out a township survey. (See Felton, *The Study of a Rural Parish*, published by Missionary Education Movement, New York.)

20. Have your pupils of about fifteen years of age write brief papers covering their observations on the advantages of scientific farming.

21. Have your pupils of about ten years of age write a letter aimed to persuade some city friend of the advantages of country life.

22. Outline plans for reading and discussion on the part of a community brotherhood meeting in your church.

23. What is the annual per capita cost for religious education in your church school? What improvements do you need? How might these be financed?

24. What is your school doing to assist the nation in the present war?

25. Make a plan for presenting to your young people the nature and claims of five vocations that render distinct public service.

READING RECOMMENDED

Chubb, P. *Festivals and Plays.*
Field, J. *College Women and Country Leadership.*
Field and Nearing. *Community Civics.*
Hill, M. *The Teaching of Civics.*
McKeever, W. A. *Farm Boys and Girls.*
Vogt, P. L. *Rural Sociology.*
Wilson, W. H. *The Evolution of the Country Community.*
———. *The Church at the Center.*
———. *The Church of the Open Country.*

CHAPTER VI

ADULTS IN THE CHURCH SCHOOL OF CITIZENSHIP

This chapter aims to present, somewhat critically, the status of the church in the democratic community, to indicate her civic obligations, and to suggest practical methods of co-operation between church and state. The problems treated have for some time confronted thoughtful ministers and laymen. Yet the rank and file of church members have not been educated to the community point of view. A program in which the church herself has been the chief concern has left the great mass of members with nothing to do. The objectives of the church have not been big enough to make the whole body a working force. Because the task has not been sufficiently large and difficult the appeal has fallen below the heroic possibilities of mankind. Vigorous souls are disappointed when they discover themselves to be, not in a campaign with hazards, but in comfortable quarters now and forever; while the sluggish and selfish are religiously confirmed in an individual "safety-first" manner of life which is theirs by faith.

This has been the tendency in so far as the church has been a separate group, an end in itself,

an asylum from the world, or a safe transport to the hereafter. But no church is wholly thus. Beginning with propaganda for converts to even the narrowest faith, some social interest is bound to follow, and the extension of such effort in missions of all kinds always forces some recognition of a social solidarity in which many agencies, for better or for worse, are at work.

Perhaps the most urgent need confronting the church is that of setting herself right in the public mind. There is, in all, a vast amount of criticism to the effect that the church is lukewarm on civic matters, undemocratic in sympathy and methods, divisive where community action is needed, mediaeval in thought, class-conscious in personnel, dumb and inactive when confronted with the issues of social justice. Her direct influence upon, or control of, community life has steadily diminished from Colonial days to the present time. Her interest in government is negative or critical, and her obligation to supply the state with servants of superior ability and high moral purpose is not realized and met.

Quite apart from the important matter of the form of government under which a people may be organized, it will be generally conceded that the morality of those holding public office vitally affects common welfare. Moral failure in public trust not only blights the popular mind with the frost of

cynicism, but allows predatory interests to rob the whole people, who, for the time being, have no advocate or defender other than the publicly elected official. If, therefore, democracy is ever to discover and retain efficient servants after the fashion of private concerns, she will need the best judgment and the full moral support of church people. Of even greater importance is the necessity of maintaining high moral standards in the citizenship generally, so that almost any popular choice may be politically safe, and that malfeasance may be promptly and vigorously punished. To this end the free debate of public questions in the light of the highest ethics becomes imperative.

Such being the case, it is in point to ask whether the church supplies such leadership to the state, whether she leavens the mass with such working ideals of integrity and service as will automatically right governmental wrongs and guarantee progressive righteousness, and whether she fosters the enlightened debate of public questions. The minority standing of the whole church group, however weakened by sectarianism, does not in itself absolve the church from rendering great service to the state. For the group supplying leadership always exerts an influence far above the ratio of its numerical strength. Hence the question remains whether the church fosters such a conception of civic duty as will impel her adherents

both to serve in public capacity and to do their duty at the polls. Leaders in anti-saloon propaganda report 40 to 60 per cent of the church vote registered in the cities studied, so that the actual church vote probably falls below half of her voting strength.

The church means to be unselfish and really so thinks of itself. Contributors to its equipment, its ministry, its services, feel themselves to be giving for a public good. They mean that religious opportunity shall be thus open to the community. Yet in practice the matter does not work out quite so simply. To the outsider the church seems to be existing simply in and for itself, and the religious advantages which it offers seem to be rather condescending in their character. It may be that the popular, unchurched mind is too suspicious and has learned in the school of hard knocks to look for the revenue feature behind all movements as well as to resent superimposed benefits; but certainly the present organization and standard activities of the church do not impress the mass with any heroic proof of her unselfishness. More recent forms of propaganda for the Kingdom of God through the secular and organic life of the state are eliciting a vast amount of unpaid service for the public good; and until very recently the church has hardly recognized these heroic struggles for righteousness outside her walls.

Contributors to most of these reform organizations ask no return in comfortable pews, fine music, and aesthetic solace, but only that the cause of human justice be promoted. The socialist believes that his cause is greater than that of the church, the trade-unionist that his is more urgent, and both are prepared to make sacrifices which compare favorably with any similar exhibit in the modern church. Similarly, most of the societies working for reform and amelioration, even though they be often supplied with impulse and ideal through church religion, regard their propaganda as more urgent than ecclesiastical effort. The suspicion that sectarian leaders and local ministers are animated by something other than a passion for human welfare creeps into the public mind, and the man of the street discounts the paid enthusiast who often betrays the fact that he is working primarily for his church and not disinterestedly for the common good. The church by virtue of her long history and substantial success in attracting the well-to-do has become professionalized, while the younger movements of the struggling classes possess more of the initial spirit of Christianity when apostles and prophets did not work for hire; and membership in these new organizations is usually more conscious and vital than it is in the older body.

Again, the internal organization of the local church, even when ostensibly democratic, ever

tends toward bureaucratic control. So far as the preacher is concerned, this is due to the assumption that he speaks ex cathedra and has some sort of authority other than that of demonstrated truth as so perceived by his hearers. But the common man who is working out his economic and social salvation in other bodies and who has qualified as a democrat abhors a muzzled meeting. For him the sanctity of the truth in the case stands above consecrated buildings, personages, and dictators. Furthermore, in many churches so little effort is made to refer matters of policy, program, election, and expenditure to the whole body for decision that the people become supine in their goodness and almost grateful to those who, with presumably the best of intentions, nullify self-government.

As any given church becomes large and prosperous there develops a tendency to remove its government from the rank and file. The usurpation of the "ring" is not by design, but springs mainly from the bother of maintaining an active and therefore real democracy. In the election of officials and the adoption of policies and budgets there is often a cut-and-dried method which hardly preserves the form of democracy, much less its substance. Instances are known where members in good standing have been refused information as to the church's expenditures on its standard activities; which, of course, implies that the

contributor—and therefore, by implication, any or all of the members—might be kept ignorant of what the rulers do. In so far as such practices obtain the spirit of democracy is violated, for self-government permits no secrecy in the handling of the common funds. The church must meet the standards of a public which is debating, and in some instances trying, the initiative, referendum, and recall.

With some notable exceptions the music of the church takes the same upper-class, patronizing trend. Money which might have been spent to educate the whole body in glorious and unifying praise and in the training of large numbers of children and youth to participate worthily in public worship is often spent on a few imported singers, who give a high-class and critical stamp to the service, but seldom draw out the congregation in the joyful abandon of democratic praise. Again the psychology is that of a superimposed, although problematical, benefit, as contrasted with a social achievement of the whole body.

It is perhaps iconoclastic to suggest that the church needs to re-examine her meetinghouse in the light of this crude and relentless spirit of democracy. Is it best to occupy a distinctive building or to use quarters in which other popular assemblies of the people gather and express themselves? Should the place in which religion is

advocated possess a solemn grandeur, an awesome and aesthetic worth, a crystallized tradition of the might and sanctity of the historic church? Should it bow the soul in mute acceptance of a ministry which it and its officials mediate, and send men forth pardoned, purified, and serene to meet the unceasing struggle of the outer world? Perhaps so; but if this be all, democracy remains unsatisfied.

It is noteworthy that the forward movements of the church, in which it has found the people, have been marked by unconventionality and extramural effort. The open fields, market places, street corners, town halls, schoolhouses, and rough "tabernacles" have characterized the popularization of religion from the time of Jesus to the present day. The address of man to man in forum fashion as is the practice in politics is standard democratic form. Aesthetic and sedative values reside in the ecclesiastical treatment, but the implications of the separateness of religion from common places and from common life, and its failure thus to come to grips with the people, as well as its shyness of intellectual struggle in the open without fear or favor, have made the religion of the sanctuary the religion of the few.

Some maintain that America's large European immigration demands the reproduction here of the great symbols and bulwarks of religion as set forth in the imposing cathedrals of the Old World.

But those who so argue do not reckon with democracy, lack faith in the ability of America to work out a form consonant with her spirit, and forget that the immigrant himself, seeking liberty and larger life, is very tired of the old patriarchal system—which he regards as largely an imposition—and is passing through skepticism toward a religion that is popularly and intellectually based. The church which seeks to serve him through the old architecture of monarchical religion will probably have a harder task than the group which seeks to meet him on the democratic level, where he may be paid the compliment of working out his own salvation with as much honesty and independence as he exercises in his other groups, social and national.

In some quarters the church is criticized for condoning or fostering social stratification. It is thought that the social disabilities imposed upon the negro are increased by the church's policy of segregation, and that the assimilation of immigrants is impeded by conserving their language and customs in separate church organizations. Undoubtedly the church should so specialize her method as to be able to minister to newcomers in their native tongues. But to erect and maintain separate buildings for these people retards assimilation and stratifies the democracy. In this way the church is often working at cross-purposes with the

public school, and long after the children have been prepared to become part and parcel of the common American life the church will be found accentuating by its separate buildings, organizations, and language those clannish factors which impede a hearty and reliable democracy.

For obvious and perhaps valid reasons little has been written on sectarianism as an impediment to social action. Yet, with due respect to those who are trying to do good according to their light and ability, it must be acknowledged that in many places denominationalism impedes or arrests community effort for social ends. The adherent of the struggling church tends to shorten his radius of interest to that of the invalid institution, to consider its support the full measure of his benefaction, and to suspect the motives of rival churches if they essay anything more than a similar concern for their own slender tenure of life. The higher interests of the community, which might be served by combined action for educational, recreational, and civic improvement, are usually neglected because of the heavy tax for the maintenance of superfluous churches and because these serve to keep people of good-will apart.

When these divisions are further accentuated by strict adherence to racial lines, so that impervious groups are maintained behind the barriers of foreign thought-forms and language and the church

group identifies its religion with non-participation in the manners and aims of the community, then the church becomes a serious obstruction to the aims of the state and is morally chargeable with a misuse of the privileges which the state grants. The unfortunate tendency to live *on* the community rather than *for* and *with* it is fostered, along with the disability to co-operate intelligently in the common task of government.

The gradual alignment of the church and the well-to-do is attested by their present partnership. Conversely there must have been some lack of congeniality to account for the absence of the struggling classes. For certainly both their social hunger and their need of help were greater than would be found with the "respectables," while at the same time they were less competent to command other outlets. Had the church been democratic and socially concerned, rather than ecclesiastic and self-centered, there is no reason to doubt that she would have succeeded more largely with the mass than with the class, or at least equally with both.

Another difficult element enters into the problem by virtue of the fact that the symbols and content of public worship are largely the product of an undemocratic age. Only in small degree as yet have the hopes of the masses risen into sacred song, great statements of faith, and adequate common

prayer. The historic agencies used by the church are rich in ministries to the individual soul as contrasted with the same service for the collective life. Even in their best form they are the voice of the unworthy suppliant in the presence of an absolute monarch. Without wholly denying the validity of this aspect of religion, one feels that for the democracy which has become conscious there remains an unsatisfied demand, an Immanuel passion as contrasted with the absentee potentate.

So also the theological conceptions of the church are not cast in terms which are known to the common man. The preacher may speak of sin as a great, undifferentiated state, with explanations as to how man came under sin and how the hearer may himself be extricated from this state, but the public mind does not think in these terms. The intelligent democrat has analyzed sin more specifically than the appointed moral leader. To him definite sins have become clearly outlined. He believes that their prevention is more important than their forgiveness, and that prevention is, in a very large measure, possible. The point of view of the churchman is theological, that of the democrat is social. The one thinks of a state of sin, the other of a condition of society that defeats the real ends of life. The one seeks to change the spiritual status on a basis of belief, the other to change living

conditions by direct action. Both may be right, but they do not understand each other.

The church says children are unregenerate and need to be born anew, the democrat says many of them are victims of vicious living conditions imposed by greed and the industrial exploitation of human rights. The church would save them by the mystery of baptism or of faith, the democrat thinks that they would save themselves in a fair society where the hopes and possibilities of the soul might reach out through normal human experience to some sure sense of an Infinite Love.

Similar contrasts exist all along the conscious boundary between church and mass. Church membership is for those who believe thus and so, and who submit to a certain ritual. These are the measures of excellence. But in the democracy social conduct that is fair and therefore beneficial to all is the sole consideration for rating and good citizenship. The ecclesiastic will admit the unselfish person only on certain provisos of creed and ritual, and whoever qualifies in these respects is usually immune from censorship or dismissal, although his social conduct may be subversive of the public good, extortionate, and unjust. But the standard of the outside world has to do only with conduct, reckoning this or that profession as neither here nor there.

All of this wide difference has come about in a fairly traceable way. The church has undergone a progressive loss of public function, as for example the control of education and relief, and there has crept in a subtle error, to the effect that her responsibility ceased with the passing over of these concerns to the state. She lacked the vision to see society whole, to work for the community in its totality, to shepherd all the people. Denominationalism favored irresponsibility. Philanthropy supplanted public spirit, ambulance service got more attention than generalship. Arrest was inevitable, and, by the law of compensation, she turned with greater diligence to her traditions while the democracy marched on to meet its trying problems.

As an offset to this tendency, which may become pharisaic, democracy rightly expects the church to make plain to all men her redemptive principle, her formula for a perfect society. From democracy's viewpoint the church is not very efficient in the discharge of this duty. Her failure to make her ideal ethic that of industries and nations may be due to many causes. It is not enough to fall back upon the weakness, inertia, and selfishness of human nature. For mankind, and especially the youth of the world, gives sufficient proof of an illimitable ability to respond to that which is difficult, hazardous, and sacrificial. Perhaps it is

not too much to believe that in every normal life there comes a period in which selfhood demands that very thing as the crown of existence, the superb assurance of causal relation to one's world. Even within the church only trivial use is made of this pregnant idealism. The relay of new life so potential for world-betterment, coming over the crest that lies between childhood and manhood, dribbles down to commonplace self-interest because the trumpet call is not heard and leadership in the fight for human rights is lacking. The central meaning of the gospel is not made plain to, nor adopted by, any large number of the youth of the church.

As for most of the mature and aged, the gospel has no social meaning commensurate with, or related to, democracy's problems. It is as if Jesus spoke in another room and his articulate imperatives reached the hearers only as a comforting lullaby, an assurance that he was near, but not near enough to disturb. How else can one explain the timid seclusion of church people within half-empty buildings, the sterility of their summer religion, their failure to find the crowd, wherever it may be, and to compel attention, even if the attention secured were only hostile? So far as the "outsider" is concerned, he usually does not perceive what the church religionist is talking about. His supposition is that someone is trying

to make converts to the church, intends to take up a collection, is earning easy money, is underpinning a top-heavy industrialism by "sawdust-trail" methods, or is ranting in an unknown tongue, which tongue is traditional theology. The obligagation of the church to get the gospel to the people as dynamic for achieving fulness of life, to make plain its consuming righteousness for the individual group, or nation, irrespective of class and privilege, and to infold all men in brotherly relationship is an obligation awaiting fulfilment. American democracy is offering a fair field for this enterprise, with her own future, if not her life, at stake. If the church is not to fail in this critical issue she will need to give at least as much attention to the understanding of society as she gives to her sacred books and her inherited doctrines.

Mastery of biblical interpretation and church history is less difficult than an understanding of modern society. It is easier to study the residue of a past age than to measure the contending forces in current life and to learn their moral significance. Without this latter ability it happens that the authority of the remote past, with its uninterpreted ethics of the dead, is often used to halt righteous reform. People in general do not know the significance of historic religion for modern life, and this is due to the fact that the church has confined herself too exclusively to the study of tradition

and has not performed a complete interpretation. Democracy has a moral right to expect that interpretation shall carry through to the active interest-centers of her own life. Anything less is pedantry and gets society nowhere.

It may be that a dim sense of the church's failure to meet society's collective need of moral leadership underlies the present demand that she confine herself to the "gospel," implying thereby that the gospel is concerned solely with man's relation to God. And since the attempt to regulate social conduct is so fraught with the danger of offending church people, it is thought that a restriction of the church's function as an agent of religion is desirable. But the internal advantage of such a course is bound to be attended with further loss of influence in the democracy. The ethics of society in general would then prove to be more aggressive, vital, and urgent than that of the church group.

Recent developments of the democratic spirit will test church organization in new ways. The progressive realization of woman's suffrage, growing logically out of general education and the feminist movement, is rapidly centering the attention and effort of women about civic affairs. A competitive bid is being made for the time and energy which women have so generously given to the church. During the past decade women have educated

themselves, principally in their clubs, to understand and attack governmental evils which threaten their own and the public's interests, especially in the humanitarian field; and perhaps the bulk of humanitarian legislation has been proposed and urged by them.

This means that the most intelligent women and those with capacity for leadership are turning from relief to reform measures, from philanthropy to civics; and unless the church provides scope and expression for this redirected energy she will suffer the loss of that active support which the women have so readily given. A further implication of this trend is the necessity of giving women a larger representation on the official boards of the church. Democracy demands that representation be substantially balanced or, at least, placed upon a basis of merit and efficiency quite apart from any consideration of sex.

From the foregoing criticisms no conclusion should be drawn as to the imminent decease of the church. For, while no one can reliably forecast how the newer altruism of justice will clothe or incorporate itself, only a poor historian would predict that the church will pass away because of its present maladjustment to democracy. The vitality of social institutions of long standing is almost unlimited, and in the case of the church there is the added conviction of being divinely

ordained. Because of these two facts she can continue far beyond the day of her social utility and can, no doubt, last long enough to make or suffer the necessary adjustments.

If, however, conformity to the democratic demand proves to be very slow, the experience will be no different from that of the schools which have had more reason to respond because supported by the whole citizenship. Yet the aristocratic policy of the schools—dictated by the professional class through university standards—is only now reluctantly yielding to the pressure of democracy which demands a training suitable for the many as against a culture limited to the few. Surely the higher schools, which have shaped education, have excelled the church in avoiding live issues and in maintaining a decorous post-mortem interest in the life of the people; and yet the whole system from top to bottom is now changing and becoming socially dynamic. So may it be with the church as she faces the situation and becomes less occupied with tradition.

Into the forum movement which is now so rapidly developing within the church, many of these questions will come for conscientious consideration, with the result that the facts as set forth in Sunday-evening and week-night sessions will certainly stir the church to a more vigorous attitude on questions of social morality and will

therefore re-enlist the interest of the public. The abnormal fear of creating any issue will give place to wholesome partisanship with the right. Not to avoid issues, but to be on the right side of issues and to clarify them for the popular mind, is the essential of moral leadership, and in the forum tendency of the present time the church is headed toward that goal.

It is at this point that the function of the church needs clear definition. Hers is a composite group which by its very nature is incapable of class propaganda. The other social groups whose component members are firmly knit together by a common economic interest must constitute the fighting units for their respective reforms. No one of these militant groups is altogether right or irreproachable in the methods used, and hence the church cannot be the agent of any one. Her great function consists in her impartial adherence to righteousness and in her provision of a composite group animated by the ethics of Jesus into which these contending efforts may come for frank and brotherly consideration. The hope of an honorable conciliation which compromises no single item of righteousness rests largely with the church if she can maintain this open and unfettered attitude —an eagerness for the truth, plainly spoken and reverently considered, in an atmosphere of brotherly love.

This being the case, it is probable that the advocates of radical reform will continue to be dissatisfied with the church. She will at best serve chiefly to conserve the gains made in social morality and to sanction certain reforms which she cannot directly undertake. The social creed of American Protestantism as formulated by the Federal Council of the Churches of Christ in America is an index of this conserving and sanctioning function. Therein the major humanitarian reforms of our time are commended and a publicity bureau for the church conscience is created. Through the Anti-Saloon League the church is vigorously in the field for temperance reform. This must serve as good training and as introduction to the treatment of other problems which result from the same commercialism. For, although the abolition of the saloon will undoubtedly diminish misery and vice, there will remain other social causes which the church cannot long overlook. Already special days are dedicated to the consideration of labor, child welfare, prison reform, and the prevention of disease, the method being identical with that of the temperance propaganda, viz., sanction within the church body and function through other agencies. Furthermore the Sunday schools are rapidly organizing classes in welfare courses, which must lead to civics, and which in themselves provide some training in self-government.

No doubt much of the criticism of the church is just. Many honestly question the wisdom of diverting so much social energy into this channel when direct action seems to promise more immediate benefit. Yet for society to despair of so great a dynamic as the religious sanction in the hearts of those who would conserve its welfare or cure its ills is deliberately to use less than the full and normal dynamic for human betterment. Church people are awakening slowly because they are comfortable. It takes some time to grasp what religious living means in this twentieth century. Their attention has long been diverted elsewhere. When they behold the cause of human justice in the present order as something more than the concern of mortals, as being, indeed, the cause of God, they will respond with that peculiar totality of self which inheres in religion.

The state has consistently recognized this potentiality and has uniformly acknowledged the religious body as its spiritual partner in social control. But on the principle of democracy, the church, comprising but a part of the people, is answerable in certain respects to the commonwealth, composed of all the people. Democracy has a moral right to demand reasonable returns for the privilege and protection guaranteed the religious body. Churches in the United States enjoy great liberty in matters of faith and of propaganda; they are usually tax-exempt, and in many

communities the meetinghouse is protected against the near encroachment of competitive amusements, such as saloons and theaters. The value of the church in conserving morals and public order is thus recognized. Her ritual in solemnizing marriage and burial, in identifying the best *mores* with the will of God, her frequent challenge to better living, and her distribution of helps, spiritual and material, constitute an aid to government; while her training of the young in the knowledge and attitudes of religion is explicitly part of her public task.

Such service is not calculable in severe statistical form and seldom rises to conscious appreciation in the public mind. But it is noteworthy that few people will choose to live in a churchless community. Perhaps if the thinking of today were less mechanistic and not so shortly tethered to the ego-economic stake, there might also be a larger appreciation of the value to public welfare in the church's perennial ministry to the deepest emotional needs of the citizen, and in her bold but imperfect attempt to give to life some unifying philosophy and some meaning commensurate with the soul's demand. The nation forgets that need; industry ignores it; but the church, even when captured by nationalism and drugged by industrialism, still pleads the everlasting rights of the individual soul. The nation says "might," the

industry "wealth," and the church "love." The pursuit of unmitigated self-interest on the part of men and nations is certainly that "broad road that leadeth to destruction; and many be they that go in thereat." It may seem fantastic and conceited, but, in the main, the church tries to save society from chaos by interposing steadily the basal principle of Jewish and Christian ethics—the doctrine of brotherly love. She is champion of the community of good-will, knit together by spiritual bonds and dedicated to the realization of the normal family relationship throughout the world.

Granting, then, that as an agency of social control and human welfare the church holds in fact some such place as is indicated by the governmental attitude toward her, the question remains as to what assurance the government, or all the people, may demand of the church that she is adequately performing those functions for which she holds the people's tacit or explicit franchise. To put it more concretely: if, from the viewpoint of democracy, the church is a public utility collecting large sums of money and aiming to render services from which the state deliberately refrains, has the state the right to demand anything by way of the standardization or efficiency of those services and to expect a wise and reasonable use of the money solicited from the citizens? In other words,

is the state bound to see to it that the agency of religion gives the community a just return for value received?

One point of approach to such a consideration is the important matter of the qualifications of the professional ministrant of religion. In the professions of law and medicine the duty of the state to protect its citizens by requiring a certain minimum standard of training for practitioners is generally accepted as sound and reasonable public policy. In fact, the state is no longer negative in this task. For, in addition to restricting the personal liberty of incompetent would-be practitioners, she undertakes increasingly to provide that the health service needful to the community be furnished by the medical profession. Medicine is rapidly passing from a private concern, living upon the fees of unfortunate patients, to a social service of vast sweep and fine morale. Pure-food legislation is but the application of the same principle to less professional concerns.

Reasons for the greater laxity in setting minimum educational standards for accredited specialists in the care of individual souls and in the shaping of social morality must be found either in the nature of religion itself, as bearing no necessary relation to intellectual training and scientific fact, or in the practical impossibility of defining what constitutes religious leadership. Undoubtedly the

present method of leaving ordination requirements wholly to the sect or to the local congregation, whatever it may accomplish in the mobility, local color, and numerical strength of the ministry, leaves the people at large without sufficient guaranty of the educational fitness of ordained preachers.

Just why social control remains incoherent at this point is rather difficult to discover. The general opinion seems to be that any tampering with "liberty of soul" would result in more harm than good. The principle involved, even if abused, is too sacred to be sharply challenged. It may also be that the accepted *laissez faire* in religious competition finds foundation in the common belief in "revelation" as a past, fixed, and ended achievement. If the body of religious truth has been given, inerrant and endued with a divine right per se, and is so recorded that all may read, then the qualification of the religious leader is a matter of biblical rather than of social training. He is answerable, not to the world of facts, but to the God of "revelation."

The right of the government to prevent wasteful duplication of public and semipublic service in the interest of all the people is by no means clearly defined; and, for example, while a dozen milk wagons rattle back and forth over a route that might be served by one delivery, and a common

commodity necessary to every family and already subject to municipal inspection is carried about by silly competition at great cost to the consuming public, it would be premature to expect a much more rational method among the vendors of a commodity so optional and variable as church religion.

Yet it is possible to forecast a time when public opinion, which is becoming increasingly sensitive to the inutility and costliness of a ministry overcrowded by those who are unfit and therefore obstructive to united community effort for good, will demand, perhaps by law, a more adequate education for the professional religious leader. Such insistence upon a minimum, although not uniform, education for the professional who lives by religion would not necessarily violate the principle of religious liberty for the individual. It would only enforce the fact that the assumption of a social task as a life-calling must not be the presumption of ignorance or weak sentimentality, but the rational service of an enlightened and trained mind.

A public policy of this sort requiring a minimum of general education equivalent to a Bachelor's degree would bear upon the church's discharge of her just functions as a public institution in yet another way. For the professional specialties still reserved to the denominational theological semi-

nary would be saved from narrowness by the preceding liberal education, since the college man, grounded in empirical and historical method and awakened by the social sciences, swings from sectarianism to community interest, from competition with variant believers to a campaign for moral objectives. The man who in motive and character is fit to enter the ministry would by virtue of such training seek to align and unify the religious forces of a parish so as best to serve the community life.

It seems highly imperative in the present state of American democracy that the bonds which make for coherence and unity be greatly strengthened and that some cause more compelling than the residuary nationalism of the immigrant or its revival in the native-born be brought to the fore. Socialism has served somewhat in this capacity, but it is quite possible that a serious acceptance of the Christian teaching of human brotherhood and the application of the family ideal to the entire community of men and nations is the only solution for class and race divisiveness. Something more commanding and idealistic than the appeal to party and national symbols is necessary in order that the citizen may rise from impulsive response to secondary motives to moral response to an end so exalted as to carry the value of religion. The salvation of a democracy which

shall cherish the well-being of all mankind as it does that of its own citizens rests with religion.

Despite the fact that religious organizations are often, wittingly or unwittingly, recruited to un-Christian national ambition, the fact remains that for both internal and international brotherhood the world depends chiefly upon the religious prophet and the exercise of Christlike altruism. Practically the only international strands holding in the warrent world of today are those of the Red Cross and of the equally valiant service of the Young Men's Christian Association with the armies and in the prison camps of Europe. These testify that the so-called moratorium of Christianity is by no means complete.

Now, whether one looks out upon this vast field or confines his attention to the most ordinary community, he is forced to the conclusion that the hope of survival of any human society worthy of the name rests with this doctrine of love. The machinery of government, even when carried to the highest point of efficiency, will not guarantee that human beings will live together as befits man. The spirit infusing the process determines success or failure. The kind of living itself is the real reward. In the last analysis the achievement of democracy is not measured in things, but in fulness of life; and when fair discount has been made, does not the church, taken as a whole, stand for

that abundant life which the founder of Christianity proclaimed as his mission to the world?

It is therefore, perhaps, a tribute to an idealism, like unto her own at its best, that democracy fosters the church, believing that in an organization whose selective principle is the teaching of Jesus there is the greatest likelihood that the highest life-values attainable in any society will be demonstrated. Hence the church carries a certain self-imposed obligation as being a proving-ground for the finest possibilities of human association. Within the biblical concept of the church, as in its sacred status defined by theologians, there is this rich and positive consciousness, explaining and mitigating somewhat a separateness which has at times seemed aloof and non-social to the outsider.

Turning to the distinctly educational task of the church we find that the attempt to domineer knowledge so that scientific findings shall be in line with tradition is obsolescent. But there emerges from the futile and broken defenses of the church in this quarter a more glorious and positive task. It is not enough that opposition give way to concession. Concession must become indorsement and eager support. In order most largely to serve mankind the church must stand for unfettered research. Only by so doing may she hope to command for human service the findings of the most patient and accurate scholarship. Her

religious education is not an attempt to keep knowledge in line with tradition, but rather to enforce her imperative of brotherly love in every application of the growing power of knowledge freely pursued. All processes of knowledge are unfettered, but every finding is, by her philosophy of life, dedicated to human service. Thus she makes education religious by hallowing its objective. Inventions and discoveries are for the realization of her ideal of a perfect society. The unsocial conception of personal profit from superior or advanced knowledge is transmuted into a proportionate obligation to benefit mankind. To Christianize the use of knowledge and that other form of power, wealth, would mean almost a complete realization of the highest conceivable democracy. No agency in society today is held more clearly responsible for the effective presentation of this ideal than is the Christian church.

In religious education of the more technical sort a mutual obligation to get together rests upon church and state alike; the state being responsible, in its school system, for the granting of time and opportunity for religious training and the church being responsible for the organization and use of such time and opportunity. The deadlock occasioned by sectarianism and resulting in the exclusion of formal religion from public education must be broken by a more sensible view of team

work and a right division of labor. Provisions whereby various religious bodies may undertake the religious nurture of their children in periods designated by the school authorities seem to be meeting with favor and success. The church is under obligation to use these growing opportunities efficiently and to warrant democracy's gradual recognition, in the public-school system, of the fact that the moral life grounded in religion is no mean asset to the state. The utter silence of the public school, implying the non-existence or negligibility of the religious interest, may yet be corrected in this way, with proper respect and great gain to all concerned. The raw materialism and bald self-interest, couched in the specious garb of "efficiency," may yet learn a great deal from this co-operation of the most distinctly altruistic and soul-respecting group in our midst. Until the state is prepared heartily to recognize this fact and to welcome such co-operation, she cannot justly criticize the church for failing to make her full contribution toward righteous citizenship.

Another function which democracy expects of the church is that of bridging the gulf between the law-abiding and the criminal classes. The church is the chief exponent of forgiveness and moral reform for the individual. Her religion is one of hope for those who have fallen into vice and crime. The bonds of fatalism and the crushing judgment

of society which enthrall and depress the offender have never paralyzed her practical faith in the moral resources of the individual and the power of recovery which may be found in divine help. The actual results of rescue work constitute evidence which no fair mind can wholly reject. Quite apart from difference of opinion as to any transcendental element involved, it is true that the message and ministry of religion have served to reconstruct many a broken life and, in an emotion running deeper than the grooves of evil habit, to weld the broken parts into new and masterful personality. No other set of people competes for this particular work.

However, something needs to be added to the more spectacular and occasional transformations thus wrought. The pitfalls and injustice resulting in crime must be removed, and the vengeance theory with which society blinds itself to these must give place to humane and reformatory effort. Here, as in the case of the public schools, the church has been too much left out of the reckoning. Possibly she has not pressed forward as an eager partner of the state in the understanding and treatment of the criminal. Her representatives have not been close enough to court and jail and prison to undertake a fair share of the difficult task of saving the culprit to his better self and to society. The complexity of the machinery, the vast pro-

portions of crime in our great cities, and the fragmentary nature of Protestant effort have made the religious counselor too often an absentee in the case of men and families passing through the dreadful ordeal of broken law.

Not only so, but in all probationary methods whereby the offender, young or old, is being coached back into ways of integrity and social behavior, there is almost no co-operation between church and state. If pains were taken to connect the paroled prisoner or the reformatory graduate with the pastor of his persuasion in the locality to which he goes, much might be done to make this experiment in faith more largely successful. So also in the genesis of crime, and more particularly in the first outcroppings of juvenile delinquency, it would be a considerable asset if police and probation officers and judges would refer these cases at once to the local pastor representing the religious affiliation of the person or family concerned. The church could add her support to the best efforts of the state. It is interesting and pertinent to know that almost no family considers itself isolated from every religious group. The strands of connection may be tenuous or chiefly imaginary but the court records show an almost constant claim of relationship to some religious fold. If ever the church has opportunity to render superb service it is at this very time when the family is face to face with the

probable humiliation and loss of one of its members; and because it can render distinctive help not offered by any other agency in this crisis it should be an acknowledged and welcome partner of the state.

Such partnership reaches out into many fields, including among others the drunkard, the profligate, and the erring woman. The hope of the state to cure by legal barriers alone those crimes which are grounded in appetite, passion, and lust is heavily discounted by experience. While some improvement of conditions will result from strict laws vigilantly enforced, the recovery of an inner control which wills and does what is right depends most frequently upon the dynamic which religion supplies. Furthermore, the establishment of a public opinion favorable to social recovery rests upon the successful promulgation of the doctrine of brotherly love, which opens an upward way for the unfortunate and erring. Remove this religious temper from society, and the offender, whose experience at the hands of the law usually creates or confirms his antisocial grudge, will be but an animal in a cage; or, if he gets loose, his main joy will be in retaliation against a merciless social order. The church, rightly understood and actually functioning in this setting, is a door of hope which society greatly needs and should more generously use. The emotionalism of the appeal that has

proved effective with the flagrantly unsocial should not blind very proper persons to the fact that revolution is not a drawing-room nicety. One should reflect also that the dearth of legitimate emotion is so constant in our mechanistic society, that nickel shows, ball games, and theatrical bombast are thronged by those who seek some sort of reaction to testify that they are alive. The church may legitimately use for moral ends and society's good some of the water that is splashing over the artificial dam. She may save many citizens from the horrible sense of life's inutility and give another chance to those who might only be a nuisance to themselves and a plague upon society.

The health interest of the people also offers opportunity for the church to assist in public service. The fact that church congregations are in aggregate and regularity of attendance and in average ability unsurpassed by any other meetings in the community indicates an opportunity to serve the state by the presentation of such subjects as public health, hygiene, sanitation, and health insurance. The proportion of the gospel devoted to this interest is remarkable, and the church is in true alignment with her mission when she acts as partner with the state in the spread of life-saving information. Hence, through pulpit, class instruction, and exhibit, the publicity side of health propaganda may be aided, while the financial

support given to volunteer agencies that anticipate and lead public effort in combating sickness is no small part of the church's service. So also in the full or partial support of visiting nurses, church hospitals, orphanages, homes for the aged, etc., the church is rendering, in all, a very considerable aid to the state, and ideally, at least, infuses such service with a spirit of personal concern that tends to disappear from state agencies when they become perfunctory or fall a prey to spoils politics. Anyhow, in addition to the prosaic warmth of the iron radiator, these recipients of public care, being human, need the cheer of love's fire on the open hearth. Democracy expects such service to radiate from the church and is disappointed only when religion is content with her philanthropic ministry to the ills flowing from social imperfection and injustice and fails to attack the underlying economic causes.

Also in the matter of providing wholesome opportunity for sociability the church does much and is expected to do more. The popularity of the saloon and the public dance hall indicates, among other things, a shortage of suitable provision for social exchange. The physical equipment of the church to relieve this pressure and to direct it into happy experience often surpasses her willingness to undertake the task. Certain negative or anemic views of life, together with some fear of

becoming "worldly," impede a vigorous social policy. Hence youth's quest for social romance is needlessly exploited by greed and often debased in the process. Furthermore, a vast number of the more timid, including adults, will go along with almost no group experience outside the family, unless the church provides outlet, inducement, and direction. It is no small benefit to the common life to have this process of socialization and neighborliness fostered by the church. The forced isolation of city dwellers not only induces social irresponsibility, which means poor citizenship, but precipitates many into wrongdoing which would have been impossible under the friendly surveillance of local acquaintance and neighborliness. Taken all in all, there is probably no social agency that is doing more than the church in contributing to this defensive friendliness, which in turn is a necessary ingredient in good citizenship. The democratic experience of the mass and other forms of public worship, augumented by a generous program of sociability, means a large contribution to public welfare.

In times past ecclesiastical architecture has adorned the state. The church holds a conviction that goodness and beauty are destined to coincide. Her doctrine of grace, conception of heaven, music, painting, and architecture testify to this conviction and for the most part enrich the cultural wealth

of the state. That the aesthetic may be overdone and hence call for crude reactions to discover human values has been indicated above. However, when aesthetics does not divert righteousness to the land of the lotus it is innocent, and when it gives fairer fighting form to a just cause it is dynamic. Whatever adornment it has given the state in times when democracy's present problems were not conscious issues, it now happens that nothing but a full humanization of aesthetics will satisfy popular judgment. The house of the Lord should be decent; so should the homes of the poor. Beautiful lives and equality of opportunity to realize them takes precedence over beautiful buildings, boulevards, and what not, whenever the two conflict. An equitable distribution of wealth gives some promise of the beautiful life; an inequitable distribution has too often been the foundation of an aesthetics veering toward luxury and suggesting privilege. The church must discriminate. She is dedicated to beauty of life and in this is of one spirit with democracy. Beauty of things engages her attention only as means to this end; and, while poverty, disease, and other unsubdued vandals profane and wreck the human temple, lavishness is forbidden in her less holy enterprise. The sanctity of human values comes first and is the sole condition of sanctifying all other means.

This brings us around to the ever-recurring fact that nothing can take the place of righteousness. No service to the state can compare with the outspoken demand for justice. Let this fail, and the very palliatives of religion may help betray democracy. The "Get right with God!" gospel taken alone leads to self-deception or hypocrisy. How can anyone know conditions at the unseen end of that relationship? "Do right by man!" That is as old as Micah. "Treat him as thyself!" It is very ancient. On this empirical basis one both needs and dares to reach out after the Infinite. As the church demands justice at whatever cost to business and the established "system," she will contribute her largest, and no doubt her most sacrificial, gift to democracy.

QUESTIONS, INVESTIGATIONS, EXPERIMENTS

1. What are the most democratic features of church life?
2. What are the least democratic features of church life?
3. What practical steps could be taken further to democratize the local church?
4. Describe in detail your church work for offenders.
5. Do the same for dependents.
6. For public health.
7. For recreation.
8. For education.
9. For local improvement.
10. For social justice in industry, commerce, and finance.
11. With what private welfare agencies does your church co-operate? How and to what extent in each case?

12. With what governmental agencies does your church co-operate? How and to what extent in each case?

13. To what degree is church federation practiced in your community?

14. What practical tasks call for further federated effort?

15. What public questions have been discussed in the regular meetings of the church or in the meetings of its auxiliaries during the past six months?

16. What is the Forum Movement? (See *Democracy in the Making*, by George W. Coleman. Little, Brown & Co.)

17. What is the duty of church people with respect to poverty? (See *Poverty the Challenge to the Church*, by J. S. Penman. The Pilgrim Press.)

18. What public offices are held by members of your church?

19. What percentage of your enfranchised members voted at the last election?

20. Has any survey been made of your community? If so, what use is being made of it? (See *The Community Survey in Relation to Church Efficiency*, by Charles E. Carroll. The Abingdon Press.)

21. Work out a civic directory to be posted in the church building for the use of church people and to cover the following items: ambulances, hospitals, civic bureaus, charities, churches, schools, clubs, courts and jails, employment bureaus, police, fire, libraries, dependent institutions, improvement associations, social settlements, labor unions, business men's clubs, newspapers, aldermen, inspectors, health officials, playgrounds, etc., as the case may require.

22. What is the annual budget for religion in your community?

23. What for education and for recreation?

24. Give five reasons for your adherence to democracy.

25. Write a paper on Old Testament Laws relative to land tenure or to the treatment of slaves. (See *Israel's Laws and Legal Precedents*, by C. F. Kent. Charles Scribner's Sons. See also *Social Institutions and Ideals of the Bible*, by T. G. Soares. Abingdon Press.)

26. What sayings and deeds of Jesus serve as moral dynamic for democracy?

27. Make a three months' civic program for a church discussion club composed of adults.

READING RECOMMENDED

Abbott, Grace. *The Immigrant and the Community.*
Cutting, R. F. *The Church and Society.*
Hodges and Richert. *The Institutional Church.*
Peabody, F. G. *The Religious Education of an American Citizen.*
Penman, J. S. *Poverty the Challenge to the Church.*
Rauschenbusch, W. *Christianizing the Social Order.*
Strayer, P. M. *The Reconstruction of the Church.*
Ward, H. F. *Social Creed of the Churches.*
Williams, Charles D. *The Christian Ministry and Social Problems.*

NOTE.—The religious leader or teacher will find the *Survey*, 112 East 19th Street, New York City, the best weekly periodical on social work. The information which it affords on current problems and methods and on the literature and agencies of social amelioration is indispensable to the church in her community service.

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